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CALVINIST CONTACT
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Halifax church breaks through African isolation

by Virginia LaGrand and Dale Poel

Mrs. LaGrand and Dr. Poel are members of the All Nations Christian Reformed Church in Halifax, N.S.

While they were in Halifax, Rev. and Mrs. Mbenenge visited Dalhousie University's African Studies Centre. Rev. Mbenenge delivered an address entitled, "The churches' struggle for integrity in South Africa", to the Centre seminar. From left to right are John Orkar, elder at All Nations CRC and doctoral candidate at Dalhousie; James LaGrand, Jr., pastor of the All Nations CRC; and Patience and Benjamin Mbenenge of Somerset East, South Africa. [Wambolt & Waterford, Halifax].

This past November, Rev. Benjamin Mbenenge and his wife, Patience, left Somerset East, South Africa, for Grand Rapids, Michigan, where Rev. Mbenenge began a year of study at Calvin Theological Seminary. Their church, the Dutch Reformed Church in Africa (NGKA), had twice asked Rev. Mbenenge to lecture at Decoligny Theological Seminary but he had declined, sensing the need for more advanced training than that received in his three-year, diploma course at Decoligny.

Now Rev. Mbenenge is the first recipient of the South African (NGKA) Theological Scholarship which was initiated by the All Nations Christian Reformed Church in Halifax and which is being administered by the denomination's Committee for Educational Assistance to Churches Abroad.

Last Spring another South African pastor came to North America to look at the Christian Reformed Church and to speak in Halifax, Chicago and Grand Rapids. Rev. Page Ndara, the former secretary of the Cape Provincial Synod of the NGKA, was asked if there was anything concrete that we in North America could do for South Africa. His answer was surprising because it was so simple. He suggested helping Black pastors from South Africa to study at Calvin. This would let them earn recognized academic degrees in addition to the "diploma" they are awarded by their own seminary.

In addition to the academic accreditation, such a program would give NGKA pastors the valuable experience of living outside of South Africa and seeing South Africa from a new vantage point.

The events from the time of Rev. Ndara's suggestion to the arrival of the Mbenenge's in Grand Rapids make up a story much too long to be retold here. The short version would simply note that last July our seminary was ready to accept Rev. Mbenenge for advanced studies, but had no source of financial assistance available. Without scholarship support, their acceptance would have been meaningless. Rev. Mbenenge's own church receives three-fourths of its budget from the white Dutch Reformed Church in South Africa and had no sources of money that could be used to support this trip and time of study. At that point the All Nations congregation guaranteed to the Seminary a scholarship in the amount of $6,000 and, on the basis of that guarantee, the Seminary sent Rev. Mbenenge a notice of acceptance and the necessary American student visa forms.

The political and social issues of South Africa are put before us from every corner of the media world. A recent issue of *Calvinist Contact* contained lengthy articles on the "open and elementary" elections recently held by the South African government in Namibia. *Time* magazine, in its first issue of 1979, contained an accurate and penetrating article, "White Theology's Last Bastion," which described the isolation of the white Dutch Reformed Churches in South Africa and the agonizing dilemmas of the three non-white Dutch Reformed Churches as they confront the doctrinal heresy and practice of aparthied.

Just to think about these social, political and religious situations in South Africa might make us despair. It's so far away and such a tangled confusion that there is nothing we can do. Or, is there? The presence of the Mbenenges in our church community means that we have people with us who can help us sort out the implications and substance of the church situation in South Africa and our relations, through the Reformed Ecumenical Synod, with these churches.

Over the past ten years ministers and theologians of the non-white, Dutch Reformed Churches have been developing a Biblical perspective which emphasizes the oneness, the wholeness of the Body of Christ. Most recently these discussions have led them to actively pursue, in direct conflict with apartheid practices, a multi-racial church membership.

As South Africa increasingly and critically comes into our church's concern, we can benefit enormously by having a Black South African join our discussion. During this year our denominational leaders will have an opportunity to understand more about South Africa than can be learned from speeches at conferences. The Mbenenges are with us for first-hand consultation.

What can you do? First, those of you who actually have a chance to meet the Mbenenges can share your faith and North American culture with them. Imagine being surprised at a minister's wife and mother of four children actually pushing her own vacuum cleaner. Or, think about the realization that the cup being used to serve you tea is part of the same fancy china being used by other whites in the room, not some specially reserved, "for blacks only" cup. Second, as is often the case, the answer may involve money.

The scholarship organized by the All Nations CRC does not cover the full program costs. So far, support has come from churches and private individuals in Nova Scotia, Ontario, Alberta, Michigan, Texas and Illinois. The Synodical Committee on Race Relations has made a significant contribution. The Scholarship fund still needs your support; we have presently reached about 75 percent of our target. If you can identify with the goals of this scholarship program, ask your deacons to act. Cheques should be sent to the Committee for Educational Assistance to Churches Abroad (CEACA), taking care to designate the South African (NGKA) Theological Scholarship Fund.

Focus

But will they like it

VICTORIA, B.C. (CCP) — A proposal to turn a British Columbia ghost town into a refugee settlement for Vietnamese families is receiving only lukewarm support. Rev. Guy Mereveille of Sacred Heart Church (Anglican), here, is campaigning to raise $240,000 to buy an abandoned fish-cannery town, named Butedale, situated 300 miles northwest of Vancouver.

His critics claim that most of the refugees are city people who are unlikely to find the remote island situation desirable.

A Vietnamese clergyman, Rev. Thuan Nguyan of the Vietnamese Alliance Church in Vancouver, said, "My understanding is that they are a merchant class people of Chinese origin who will want to live in a city."

An immigration department official in Vancouver agreed with the clergyman saying, "Fr. Mereveille has made the proper representations to the immigration department, but the ultimate decision about it will be made by the refugees themselves. My hunch is they won't go along with it."

Undaunted by the scepticism Fr. Mereveille and his parishioners continue to campaign saying, "If this idea comes from God, we'll make it."

VIEWPOINT

The Ten Commandments and divine worship

Must the Ten Commandments be read in our worship services? May it be neglected, or abbreviated, or modernized? First a bit of history. Nowhere in the Bible do we read that they must be read, either from Exodus 20 or Deut. 5. Was it done in the Jewish synagogue or in the New Testament worship service?

We do not know, but we first read of its usage in the Middle Ages. However, I have not been able to find the reason for its being done. But it became a custom after the Reformation era we are told, and it was highly esteemed. We are furthermore told that Farel, that fiery preacher, who, as it were, compelled Calvin to stay in Geneva, was the man who introduced its custom after 1533. On every Lord's Day the Law was read and from that time on it occupied an important place in the liturgy. We are also informed that when Calvin was minister of the Church of Strassburg, he had the audience sing the Ten Commandments and after every commandment the Kyrie eleison, "Lord have mercy on us," was sung.

It is also a well known fact that Rev. Micron, minister of the Church of London, drew up a liturgy for the congregation which contained the reading of the Law and which was used after the sermon. Then the congregation was summoned to confess their sins before God. Then they were also asked to plead for God's mercy and the forgiveness of their sins.

We also learn from history that Petrus Datheen, the man who gave the Reformed Churches of Holland the Psalms in rhyme, drew up, or introduced the first complete liturgy for the Dutch Reformed Churches in 1566. About the Ten Commandments the following is found in his writings: 'After the congregation of Christ has heard the reading of the Law in the morning service, or the singing of the same, the minister must admonish the congregation to confess their sins and to put their trust in the rich promises of Christ and with the witness of the Holy Scriptures. But he must also warn the unrepentant sinners that God's punishment will surely come upon them unless they repent, and seek the grace of God in Christ Jesus.'

Hence after the Reformation it became a custom to read the Law in the Reformed Churches, although it was not always followed by the proclamation of grace. And I believe that the 1574 Synod of Dordt passed the resolution that from henceforth the Ten Commandments were read in the second service before the catechism sermon was delivered by the minister, and also that in the first service the Apostles' Creed was read.

Not any passage of Scripture, not even Col. 3:1-17, is as complete as the Ten Commandments because they fully reveal God's will. Therefore I consider that it impoverishes our worship service when we neglect reading the Law of God. They cannot be duplicated. I fully agree with Van Ruler who writes in his book, *Religion and Politics* the following: "The particular liturgy of the Reformed era, namely, the reading of the Law in our Divine Worship Service is one of these fine and genial customs which is so rich and since the work of Calvin shows the unity and full authority of the Old Testament as being God's Word and His righteousness in His dealings with His people. It also shows the Divine necessity and meaning of this institution in the molding of our lives. Or to put it differently, if the political order is obeyed all will be well."

Rev. John Van Harmelen

NEWSVIEWS

by Keith Knight

A big year in the failure business

"1979 will be a big year in the failure business." Those rather discouraging words come from the head of the bankruptcy department of a large Canadian accounting firm.

Last year's total of 5,511 bankruptcies across Canada is expected to be met again this year, and perhaps even surpassed. Accountants like to refer to them as "business failures". They indicate that there will be a lot of them in 1979, mainly because of high interest rates making it hard to repay loans, expand or buy new equipment.

Loans are part of a business, and there are thousands of small businesses within the Reformed community across Canada. A small business, by the way, is defined as one with less than $5 million in sales in a year.

I would venture to say that 1,000 families who read Calvinist Contact will be involved in bankruptcies during 1979 ... either as employee or employer.

Hardest hit has been (and will be) the construction industry, including developers, builders, and sub-contractors, because of the high costs of carrying the current oversupply of office space and housing.

Charter banks are obviously becoming concerned with the increasing number of bankruptcies, since they were the ones to lose most of the $605 million in business liabilities last year through outstanding loans.

Banks are increasingly referring cases to management consultants in the hope that a troubled company can be pulled back from the brink of bankruptcy. "We're using consultants more and more because business is more complex," says Larry Hiven of the Canadian Imperial Bank of Commerce's commercial credit branch. "We've been doing it at an increasing pace over the past couple of years with a good degree of success."

The Bank of Commerce is considering starting preventive seminars on problems facing small businesses following a successful trial course last year in Toronto. These kinds of courses are also being offered in many communities where the Federal Business Development Bank is operating.

Bankruptcy, or business failure, are two terms which no businessman likes to hear. They can often be avoided by hard work and ... a kind bank manager.

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Reflections on Poverty Part 2 of 7

by Rev. Johan D. Tangelder

DATELINE: THE WORLD

Why hasn't The Philippines been able to secure for itself the benefits of a well developed nation? The energy crisis has skyrocketed the outflow of dollars. Electrification projects have halted in numerous areas as the cost of oil has become prohibitive. Increased transportation cost has contributed to the rate of inflation.

Economic rivalries among major industrial nations are intensifying, creating hardships for nations without a strong political clout. The major powers struggle for political mastery in their sphere of influence. Non-communist Asia is doubtful about U.S. military commitment since the fall of South Vietnam and the recognition of Red China, abandoning Taiwan.

The Philippines is still in the process of shaking off its colonial past. It does not feel economically free. And as long as The Philippines remains a Third World country, it will continue to find itself in a disadvantageous position in its relations with stronger nations.

Philippine society, despite the rapid growth of its cities, is still largely rural in scope. About two-thirds of the population lives in rural areas. Over half of its population derives its income from the agricultural, forestry and fishing sectors which contribute approximately one-third of the national output. As a result, the largest percentage of the people live by subsistence farming or by menial occupation.

The middle class is relatively small in proportion — about 12 percent. But the rich are getting richer and the poor poorer. As a consequence, there is an inadequacy of production and an excess of luxury imports. The rich live in palatial homes and have expensive cars, the latest in modern appliances, works of art and holidays abroad. The current economic situation has centralized and institutionalized wealth. And nowhere in Southeast Asia are fortunes more secure than in The Philippines.

The Philippines, more than any other nation in Asia, has been blessed by natural resources. Copper, chromite, iron, ore, manganese, and mercury are important products. The mining sector is a vital source of exports. Production of fuel is still limited to low grade coal. But some small oil wells will be producing this year. This will help reduce the dollar outflow.

Why poverty in a beautiful and lush nation such as The Philippines? All Southeast Asian countries have more than 40 percent of their population below 15 years of age. The Philippines itself has one of the fastest growing populations in the world. Wherever you travel, you see crowds of young people and children. In the mid-sixties, the population was 27 million: it is now 45 million. This enormous increase has grave implications in the pressure the youth will exert on the labour market. Soedjatmoko, a philosopher, who served as Indonesia's ambassador to the U.S. from 1968 to 1971, and since then involved with the development agency in Jakarta, says, "the development efforts, especially in the populous countries, have already become inadequate to prevent the growth of the poor, the illiterate, the unemployed, and those whose minds are permanently damaged as a result of infant malnutrition. It is obvious that the fundamental challenges posed by the concept of human dignity calls for a much more adequate capacity to come to grips with these problems on the national as well as international level."

Rapid population growth means more mouths to feed. This calls for extra-ordinary efforts in food production. The high birth rate also puts a strain on economic development. The largest single expenditure of the national budget is for education. In spite of the financial outlay, the government is unable to keep up with the expansion of facilities and quality of instruction to meet the growing demand.

The Philippines has a high literacy rate, but this doesn't mean that everyone falls in the category of "true functional literacy". Many adults do not go beyond the level of reading comic books. Even the step of entering high school is a difficult one for families of low income. Public schools are free, but the parents have to pay for pens, paper, books and uniforms.

Only 3.4 percent of the nation's total population holds an academic degree. Although the quality of higher education leaves something to be desired, it contributes to socially useful attitudes, and skills. The Filipino places great emphasis on education. It is seen as a means to end. It may give a person a chance to move from a lower to a higher class. And this is important in a class conscious society. A diploma or a degree is a highly priced possession.

When four young people go Home...

It was a deeply moving experience that night when we received phone calls from four of our families who told us each one had lost a child in a car accident. Nancy, Edith, George and Ron had left early Friday evening for a reunion with other S.W.I.M.ers in the Calgary area. Three of them had been enthusiastic spreaders of the Good News in Jesus the summer before at Banff National Park in the Rockies.

They were still full of it when they had returned home. They let us know they lived in Jesus' presence. Also Ron, who was their friend, felt that way. But while on their journey to a renewed Christian fellowship with other young friends, God changed that plan and made it richer for them. He called them to join millions of Christian friends of all ages in Jesus' presence in heaven.

We first had to wrestle with the agonizing question: Why did God let this happen to such young Christians who could have meant so much to their parents, to fellow Christians and for those they were so eager to approach with the Gospel? Of all young people, they witnessed for their Lord and Savior wherever they went, with words and deeds. Not that they were never shy or were perfect mind you, but still they had made conscious decisions for Him and tried to carry them out in His power.

When somebody asked one of the parents that question: "Why them?", he said: "Suppose God told you that you had to choose four people who have to die. What kind of persons would you pick out?" Her answer came reluctantly, but with a glitter of understanding in her eyes, she said: "I suppose I would have to choose those who are ready to join the Lord". We feel that this is the answer God gave us today.

We came to realize that we cannot now understand God's plans for we look at the bottom of His weaving pattern. We know it will be beautiful when we some day will look at it from above, but here on earth it may at times look like confusing loose threads hanging seemingly as a random mess.

Those loose threads ... we like to share some of them with you as we see them now. We have experienced that God is real. Not that we wouldn't at other times mind you, but now while we shared together in this tragedy God faced us with His unbelievable mercy and comfort. Bonds by Jesus' cross and open tomb were made between the families who were involved.

We could feel the peace of God envelop them, surround them, reach deep into their hearts, and give them courage and strength to face tomorrow with their Lord. Not that it went without struggles and tears. After all, we all felt the hand of God heavy on us. But we also discovered God's hands lifting up. As pastors we often preach that God will comfort, and we pray for it, but here we saw and experienced that it came true in a most real way. And would you believe that we as pastors were often strengthened, encouraged and carried by the persons we sought to comfort?

This sudden drama had a tremendous sobering impact on all of us, young and old, as we asked ourselves: "Am I ready to go when the Lord calls me? Are we prepared to let our children go to live with the Lord and leave us?" Perhaps many of us are now looking more seriously for the answers to come true in our lives. We also see the witness of these four young people carry beyond their death in ways we could hardly have imagined. So it has made us all grow not only in experiencing God's grace, but also in knowing that He personally provides in our most desperate needs.

Both our Lacombe Christian Reformed Churches were involved. Three young persons belonged to the First Church and one to Bethel. We feel that the sadness and the joy we shared with each other as churches has given us a taste of that great truth that with our Christian brothers and sisters of other churches we share a common Lord and Savior. We have common goals and tasks and purposes for which God has placed us in our different churches witnessing of the marvelous deeds of God in Christ Jesus. We can support each other. We had the service together where 1800 people attended, many from other denominations and many from the surrounding communities as well. The Seventh Day Adventist Church granted us so graciously their large church premises. At this hour of grief, comfort and, yes, joy we were given a glimpse in that great future when Christians from all ages, places and denominations will glorify God together.

Meanwhile we are confronted through this tragedy that while we live on earth God asks us here and now to go His ways while there is yet time. He wants us now today to seek for concrete, warm trusting expression of our faith in Jesus Christ, as long as He grants us life on earth. That is why we wanted to share this experience with you.

Pastor Peter Sluys
Bethel Lacombe
Pastor Garrit Heersink
First Lacombe C.R.C.

Some integrity, please, Reverend

Dear Sir:

I would like to make a comment or two about the letter of the reader who voiced his frustrations about the calling of ministers (Jan. 19 issue).

It should first be said that the making of a decision on the part of a minister is not always as easy as some people think it is. It is not always so that they know what they are going to do a day or two after a call comes. In fact, sometimes when the three weeks are over, the decision is still not clear.

Having said that, I can understand some of the frustrations which our reader talks about, and he has laid his finger on a valid point. There are ministers who will welcome almost any call, without a serious intention of accepting it. That is a waste of precious time for the congregation which is calling, and not right on the part of the minister. If ministers don't want to consider a call, they should say so ahead of time (if given the opportunity).

Also, I've known ministers who had a call and who had privately told another colleague that they were not going to move, and yet they took advantage of the calling congregation's offer to come over and have a look. And a few days later the letter of decline came. I call that a lack of integrity, poor stewardship, and frustrating for the calling congregation. I think a rule should be made that if and when a minister accepts an offer to come and have a look (especially when it involves considerable expense), and he *declines*, that he should pay half fare. That would stop some of this "unnecessary flying."

Finally, if ministers have made up their minds before the three weeks are up, they should not keep the calling congregation waiting, but inform them immediately. That also is a matter of fairness and integrity.

Maybe I've been a bit hard on the men of the cloth, but since I am one of them myself, I think I have a right to be. Fewer people would be "cynical" about calls, and fewer congregations "frustrated" if integrity began at home — in the parsonage.

J. Tuininga,
Lethbrige, Alta.

Professionals require a salary

Dear Sir:

It seems to me after reading the articles of Mr. H. deJong and Mr. D. DeJong (C.C. Dec. 1 and Jan. 5, respectively) that the Christian Reformed Church community as a whole regards the role of the organist as a part-time venture. Presently, this is a correct position to take. However, if a musical director was to be appointed to co-ordinate all musical activities, then all members of the CRC community could participate musically. Beautiful music may then result so that the worship service can be heightened all the more as a spiritual experience. The role becomes a qualified full-time position. To explain this in detail deems an article in itself.

Futuristically speaking, this scheme is not possible because the CRC community still tends to divide the Kingdom of God in two levels 1) as Kingdom work (church related activities, often "liefde werk") and 2) as professional work(activities such an an accountant with Mr.DeJong as an example).To be totally Reformed in our doctrine, as we claim we are, the Kingdom of God cannot be divided, because it encompasses all of life. Therefore, the professional, whether being a ditch digger, brick layer, nurse, secretary,accountant,or an organist (musical director), requires a salary to meet the day to day living expenses.

A. Bouma
Senior Music Student
Dordt College
Sioux Center, Iowa

Women deacons

Dear Sir:

Naar aanleiding van uw schrijven "Woman 2," als het besluit van de synode blijft zoals het nu is: n.l. "Women can serve in the office of deacon, provided that their work is distinguished from that of Elders," then the further reading must be, that this "distinguished" has to mean, that woman deacons do not take part in the ruling of the Church as do Elders in consistories, classis, and synod. But that their work is restricted to caring of the needy, as did, Phobe, Dorcas Lydia and the widows in 1 Tim. 5:9.

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Church Page

Pastoral Pondering

Sensitivity training for Christian living

You must have heard or read something about "sensitivity training"? It is a thing highly recommended nowadays by all kinds of schools and organizations. The more sensitive we become to one another's needs, it is said, the better our relationships will be. But is the world around us improving? Is the world as we know it really happy and understanding and sensitive? For an answer: Look at the world and read the reports which we have of the world in our newspapers. There is only one conclusion: The world at its best and in its most attractive form has nothing to offer but emptiness and meaninglessness.

But now look at the life to which we are called in Christ! The apostle points out to us in Philip. 1:9 that our love must grow stronger and stronger "in personal knowledge and all perception." In the Dutch translation the word "sensitivity" is used. That word "sensitivity is always much on my own mind. How can I, as a pastor, do my work if I am not sensitive to the needs of people? Of our Lord it is said repeatedly that He had "compassion" for people (cf. Matt. 9:36; 14:14; 20:34). "Put on," Paul tells us, "tenderness of heart, kindness, self-humiliation" (Col. 3:12). How are we doing in this whole matter of "sensitivity growth"? The world around us is hard and businesslike. The emphasis is on material and financial success.

But have you noticed all the loneliness and misery in the hearts of people? Have you noticed that a great number of people spend their lives in running away from themselves? This is also true within the church. I meet all kinds of people who spend no time with themselves. They don't know how to take care of themselves. They may develop in some directions but they fail to grow in matters of sensitivity, understanding and Christian fellowship.

What is the cause of this? The Bible explains to us that if we do not grow in sensitivity we resist the Holy Spirit to work out His plans in our lives (cf. John 14:26). Let us all face up to the fact that television sets, automobiles and IBM equipment cannot give food to the inner man. Only a living relationship to Christ and others will give us the strength and sensitivity to be His people.

Do you have problems in the area of Christian sensitivity? Do you feel that something is lacking in your marital (parent-child, church) relationships? There is only one way to achieve victory. Do not run away. Recognize the problem and with Christ's help do something about it. Surely, our need is for more down-to-earth, biblical honesty.

Maranatha Chr. Ref. Church
Calgary, Alta.

A treasure chest of gold

Rev. Uittenbosch, our Seaway chaplain, recently reported on a contact with a Muslim. You probably know that Muslims have often been and still are enemies of the Christian Church. But that doesn't mean that they cannot be reached with the gospel. Rev. Madany, our Arabic minister with the Back to God Hour also reports many inroads among people who were raised in the Muslim faith.

The contact of Rev. Uittenbosch received a copy of the New Testament from our chaplain. When he was asked a week later what he thought about the N.T., he said: "This book is Gold." And he had been mining this gold diligently, having gone through a third of it already.

This book is gold. What a beautiful expression. And how true. I have to remember that, because as a pastor, I can sometimes think of it as a tool. It is that too, but it is also more than that. So we must be mining this gold every day. We should seek to be very rich. And when we are very rich, we can give very much. This kind of giving is needed within our families, within our Christian fellowship and within our society. There is great need for this "gold".

Rev. A. van Geest
Ebenezer Chr. Ref. Church
Trenton, Ont.

From the deacons

The collection for today is for the Pastoral Institute. Some of you probably don't know too much about the work of the Pastoral Institute or it's origins.

The Institute was started several years ago by the pastor of the Central United Church because he saw such a great need for Christian counselling. However, due to a lack of funds, it could not grow. The deacons of Classis Alberta North also saw the need for a Christian counselling centre and decided to try to raise funds for the Institute. They have done this, CRWRC has provided some funding over the past few years, and other churches and the city also provided funds. The bulk of the funds come from the counselling fees. The interdenominational Institute has now grown and there are three full-time counsellors, 1 part time, and an administrator.

The basis and objectives of the Institute are too long to print here. However, the Institute is primarily concerned with a ministry of counsel, comfort, healing and growth through pastoral counselling and education. Their prime function is counselling but they also offer various courses, seminars and workshops. Most of their programmes are listed on the bulletin boards of the churches for your information.

We are happy to report to you that the Preparation for Marriage course has been significantly changed to give it a distinctive Christian nature. There are always some difficulties involved in an interdenominational ministry but there is a continued need for a Reformed influence in the Pastoral Institute. You have an opportunity to help in this cause by giving your gifts.

The Bulletins of
Chr. Ref. Churches
of Classis Alberta North

Which sermons you may expect to hear

This morning's message will be the first in a series in connection with some of the topics dealt with in the Belgic confession. We will read Article Two this morning. Note, that several articles deal with God's revelation. Romans 1 among other passages speaks extensively about God's Word in Creation.

This afternoon we will be reminded that life on earth is a pilgrimage. We will deal with the topics on the Belgic Confession the way we dealt with the Canons of Dordt, namely; a message on a Biblical passage that deals with the particular topic such as revelation, angels, etc. Perhaps such sermons could be called Biblical-topical.

Topical sermons, as such are generally bad because then the preacher first picks a topic, then makes a message, and after all that picks a text. We should start with the text and see what Scripture says.

Along with the Belgic Confession topics we hope to have a few other Biblical topical messages in the near future such as the Bible's message for the aged, about illness and healing, about the rapture. And in connection with recent publicity surrounding the papacy we'll hope sometimes to look at the passage on which Roman Catholicism bases its belief in the papacy.

Grace Chr. Ref. Church
Chatham, Ont.

Niagara Area Biblical Institute

It is my good pleasure to introduce you officially to "NABI", the peninsula's first Bible institute. The letters are an abbreviation for the Niagara Area Biblical Institute, an interdenominational, evangelical Christian institute of advanced Bible studies organized for the purpose of helping local churches to equip their people to handle "the word of truth" and to carry out their ministry.

The institute is geared to meet the needs of laymen/laywomen who are interested in continuing education, in developing a deeper knowledge of the Bible, in sharpening skills in Christian living and leadership.

Plans are being made to meet Tuesday and Thursday evenings in a local St. Catharines school.

Two basic types of courses will be taught: *College Credit* (possible "credit" transfer to other Canadian Bible Colleges) and *Diploma Courses*. These meet one night/week, 1½ hrs., for 6 wks. A Diploma may be earned by completing 12 of these courses.

Fees will be comparable to other continuing education courses.

Presently, seven local Christian leaders who share a basic commitment to the Bible as the Word of God, to the tradition of evangelical theology and to the rigors of excellent scholarship, will be the instructors.

The Institute, as now constituted, is self-supporting. However, for prayer and personal support we are spiritually underwritten by the pastors of the Niagara District Evangelical Ministers' Fellowship and a number of churches connected with the following denominations: Associated Gospel Churches, Convention Baptists, Mennonites (United and Brethren), Missionary Churches, Presbyterians and Christian Reformed Churches.

There are College Credit Courses available as well as Diploma Courses. (59 Queen St., St. Catharines).

"In Touch," monthly magazine of the
First Ref. Church
St. Catharines, Ont.

Help for "Beendigen"

We have in all things received abundantly from our Heavenly Father, realizing what we have is given in trust for service to Him and our fellow man. We may rejoice in all opportunities to share our abundance. The Evangelism Committee requests that we search our hearts and give as we feel led by the Lord to "Beendigen", a crisis home centre for Indians in Thunder Bay. They are in urgent need of blankets, pots and pans, and financial aid. Please bring this need to the Lord in prayer and discern how He would have you respond and remember as you have done it to the least of these, you have done it to me.

First Chr. Ref. Church
Thunder Bay, Ont.

A new concern

A lengthy debate was held about the A.I.D. (Artificial Insemination by Donor) report. There was a majority and minority report prepared for classis by the ministers and elders of the Bulkley Valley churches, and Classis appointed a Committee of Pre-advice to come up with recommendations as how to proceed with and implement these reports. Unfortunately we got somewhat boggled in parliamentary procedures, and even though the entire matter was given debate it was not resolved. It was tabled, and will again be fully discussed at the March 1979 meeting. Too bad we could not make better progress!

Report of Classis of the
Chr. Ref. Church of B.C.

Press Parade

Church News

A new congregation in Edmonton

The new Bethel Christian Reformed Church of Edmonton, Alberta, Canada was organized on January 29. In a special worship and organizational service, Rev. H. Jonker, pastor of the Maranatha Christian Reformed Church, directed the focus of God's Word in Genesis 28 and 35 to the tremendous calling and challenge for the new congregation expressed so well in the name it has chosen for itself — "Bethel", House of God.

The first Council of 6 elders and 3 deacons was also elected and installed at this service.

We gave thanks to God in song and prayer for his leading and guidance in the formation of this new fellowship. And we sought his continued grace and blessing in the ministry of this new congregation.

Worship services will be held Sundays at 9:00 a.m. and 4:00 p.m. in the facilities shared with the Highlands United Church in East Edmonton.

This is the ninth Christian Reformed Church in the greater Edmonton area and is another visible sign of the rich blessing God has given our Reformed community in this area.

B. Hofstede, clerk
Bethel Chr. Ref. Church
3419-108 Ave.
Edmonton, Alta.

CHRISTIAN REFORMED

Called

-to Fruitland, Ont., Rev. Peter Van Egmond of Abbotsford (First), B.C.

-to Edmonton (Maranatha), Alta., Rev. Peter Brouwer of Jarvis, Ont.

Declined

-to New Westminster, B.C., Rev. Jacob Vos of Toronto, (Scarborough), Ont.

The funeral of a little man

What we had been waiting for, for a long time, still came quite unexpectedly: a phone call on the third day of the New Year informing us that the old man had died. Ninety and nine years old. In two more months he would have been one hundred years old.

We met him for the first time about 20 years ago, when he with his children (who took care of him in their home for 50 years) and his grandchildren moved into our first congregation in Canada, Wellandport, Ont.

Due to similar circumstances in our family, having our old father and father-in-law living with us, the ties between the two families became slowly one of friends. When we moved away and later moved closer again to their place in the Peninsula, we knew that our "Opa" was always welcome, at their place whenever we had to be away.

There was a world in differences between the two; the one, a former civil servant, the other a man of the country who had worked hard in tilling the ground and that without the help of all our modern machines.

This difference could be seen, too. He was bowed down by the hard work, there seemed no fat left on his old body. Wrinkles was all that you saw on the old face. Yet, he challenged me 20 years ago that he could make a vegetable garden out of the heavy clay around the parsonage in Wellandport. And he did. I saw him working for days, with his shovel, digging into that hard stuff, where I as a young man could not get in half a shovel deep.

And now, about 3 years after his friend, he was called Home, too.

And so we went, my wife and I, to attend his funeral. There was no sadness. No deep-felt sorrow. How could there be when so often we stand at graves of young children or young people "cut off like a flower in the field", or so many others who are called away in the strength of their life? Still there was that empty place. When you have lived together so many years with an old father, you barely know anymore what it is and what it means to be together as husband and wife. Yes, an empty place, but no sorrow and pain that death can bring so brutally and cruelly.

There were quite a few people, but no people of name or of greatness, of wealth and influence. Most of them brothers and sisters of the older generation who had gone with him and his family through the years after the great post-war immigration.

Then just before the service was to start, a door opened in the front of the church and in walked the family. His children: his only living daughter and her husband followed by their children. And each of these children with their husbands or their wives, and their children. And in they walked ever so quiety and there seemed no end to the procession.

The one pew after the other was filled, with people in their middle age, in their younger and young years and the very young ones. About a hundred people. Filling about a quarter of the church. Then all at once I got tears in my eyes. Not because I had known many of them as a minister, being their pastor and teacher. But as in a glimpse I saw the truth that the standards of God are different from our standards in measuring the value of our human lives.

There was a fellow minister among this crowd of parents and children, there were those whom I have met as deacons, as elders in different churches in the Peninsula, people whom I have seen active not just in getting ahead in the world, but being active in church and in the Christian school movement.

And all at once I thought: this all came from this little man and his only still living daughter. And to my mind came what I years ago heard from an old American minister: "Congregation, remember: What you do, and the way you live will be decisive for your children and grandchildren." And he quickly counted how many children, how many grandchildren, how many after them would be born out of them.

And I saw that casket with the body of that little man and that big crowd of strong and beautiful people with all who were with them and I thought: what a blessing our lives can be, or what a curse!

The old man was not a saint. Just a little man with all human weaknesses. But he knew His Lord, the one who saved him, when he was bowed down, the way his minister spoke about it during the service. And for long he had hoped to indeed become one hundred years old. But during his last weeks he knew this was not going to be. And knowing that, he learned to testify: "I have Jesus, what more do I need?"

And so we laid him to rest, Opa Otten, while we stood with all his children, grandchildren, great-grandchildren and great-great-grandchildren under the canopy over the open grave. His grandson, John Zantingh led us in a short and moving service, speaking to old and young. And after we drove away from the cemetery, it lingered on in us:

Long the clouds of evil lower;
Bless us now with gladsome days;
Let Thy servants see Thy power,
Let their children learn Thy praise.

J. Geuzebroek
Port Perry, Ont.

Lucknow begins a school

Thirteen years ago the Lucknow (Ont.) Christian School Society was started with 20 members.

After some struggling years, they came to realize that the group was too small to build a school. Being mostly farmers, transportation was a problem, and still is. Plans to transport the children to Clinton Christian School were too costly and the children would be on the bus too long. The board decided the next best thing to do would be to run a Bible School or Christian Emphasis Classes on Saturday mornings. This began on Sept. 14, 1970 for children 11 to 14 years of age. There are still two terms, one in the fall and one in the spring, taught by two dedicated teachers.

Jan. 5 is a historical date for us because on that date members approved plans of the board to begin construction of a school this spring on 7½ acres of property which we have purchased. We are hoping to raise enough funds to build a four room school, which we hope to open for September, 1980. Our plans include room for expansion of the school because we hope to have Christians from other denominations join us. As I have said, we have had some struggling years, but it is our hope to raise enough funds to begin building this spring. We are canvassing our church first and then launching a general appeal. We hope you readers too will feel it in your hearts to approach us with articles or donations.

Mrs. Jennie Numan
Corr. Secretary of the
Lucknow and District
School Board

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Holland Christian Homes Inc. Owned and operated by its members. Annual M.F. $25.00 per family, or $250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

A questionnaire for Ontario women

The Ontario Advisory Councils on Senior Citizens, The Status of Women, and Multiculturalism are looking into the needs of immigrant women in Ontario. The interest is not limited to new arrivals, but extends to those who may have lived in Canada for years. Women who haved immigrated to Canada are invited to complete the following questionnaire and return it to the Ontario Advisory Council on Multiculturalism, 700 Bay Street, 2nd Floor, Toronto, Ontario M5G 1Z6, and mark the envelope "Immigrant Women's Questionnaire".

1. How long have you lived in Canada? _____ 2. Where do you live in Ontario? _____ 3. Do you speak English? _____ 4. Do you read English? _____ 5. Do you speak French? _____ 6. Do you read French? _____ 7. Would you like to improve your English through lessons? Yes ( ) No ( ) 8. Do you need more information in your own language on Government Services _____ Community Services _____ Legal matters _____ Employee Rights/ Employer Obligations _____ Family Law _____ Other _____ 9. What is your age? _____ 10. Are you Single _____ Married _____ Divorced _____ Widowed _____ 11. If you have children, what are their ages _____ 12. Do you work outside the home? _____ Full time _____ Part-time _____

Answers are treated confidentially. Your name and address are not required.

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I am an Instrument

I am the silence.
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I do the searching,
and You guide the choice.

I am the free will,
You can control.
I am the body,
and you are the soul.

You are the sculptor,
I am the clay base.
I am the sculpture,
You are the known face.

I am the writer.
You are the page.
I am the actor,
and Yours is the stage.

I am the motion.
You are the dancer.
I am the doubter.
You are the answer.

You are the rhythmic
momentum of time.
I am the riddle,
and You are the rhyme.

I am the naked tree,
clothed for a season.
You are its beauty,
its purpose, and reason.

I am the traveller,
just passing by.
You are the road to
the wherefore, and why.

I am an instrument,
sounding my gong.
You write the music,
and turn it to song.

You are the rhythmic
momentum of time.
I am the poet,
and You are the rhyme.

I am an instrument,
sounding my gong.
You write the music.
You are my song.

Tine Buma
London, Ont.

Focus

Church building serving needs of community

TORONTO (CCP) — The Church of the Messiah in Toronto's Annex area is bustling with life once again following extensive rebuilding of the 87-year-old Anglican building that was gutted by fire in 1976.

The stained glass windows have been replaced with clear glass, and the carved panelling has given way to pale beige-white walls.

Parishioners in wheelchairs will discover that facilities have been planned for their needs, and new programs for day-care, senior citizens, community ministry, adult and youth education are taking advantage of well-planned spaces inside the church's old walls.

Most of the $882,722 needed to rebuild The Messiah has already been paid. "The old building was warm and comforting in the 19th century style of the people who erected it," says the rector, Canon Desmond Hunt.

"This new form of the building will be warm in the 20th century style, and will enable us to minister as today's people need."

by Rev. Ralph Heynen

PASTORAL COUNSELLING

The art of loving

I like to browse in bookstores and I noticed the other day the large number of books that have been written on the art of loving. There seems to be a real need for such literature. Evidently it sells well and has a good market. It's an important part of our lives to learn the art of loving, for our life is one long educational process in the art of loving. It begins when we are little babies and develop a love for our mother and pretty soon for our father and it widens to brothers and sisters, neighbors and relatives. We have our pals and when we grow a bit older we become lovers and then marriage follows and the whole cycle begins again.

The deepest need of the human soul is to love and to be loved. No man can be an island for no person is sufficient unto himself. As the years go on and we become older we feel ever increasingly the deepening need of being loved and in turn loving others. One of the sad tragedies of life today is that there are so many people who feel unloved and unwanted.

The heart of the Christian experience also is God loving us and that we in turn love Him. In this mutual relationship we find the kind of fellowship that restores our hearts to peace with God and peace with ourselves. It also requires that we both love and feel the love of God. When Paul writes that first letter to the Corinthians he includes that beautiful 13th chapter which is a hymn of love and he concludes this chapter by saying, "The greatest of these is love." This is definitely true in our religious life, but also as far as our mental health is concerned.

We can truly say that our greatest emotion is love. Yet we have a great deal of hostility among

Thought for the week

Our love for others, for loved ones, for neighbors and for people of other races or creeds must ever be an echo of God's love for us. We love them because He first loved us.

us. So it's well to read the hymn of Paul again and again. I once had a teacher in school who made us memorize the 13th chapter of I Corinthians. It was a good experience. I didn't understand it to the fullest at that time and I doubt whether I will ever understand the full depth of its meaning, but as you become older it grows on you and the more you go through life and feel the love of others and are able to share your love with others, the more a passage of scripture like that means to you.

Pastors today spend a great deal of time family counseling and many also are engaged in this task as therapists to counsel marriages that are going on the rocks. These people are kept rather busy because of the fact that so many families have these problems. However, when we talk and read about love, there is much that parades under the banner of love which isn't genuine. This is evident in the fact that many people substitute sentimentalism for genuine affection. A great deal of the advertising today and much of modern literature deals with the triangle — the husband and wife and the other person. A great deal of modern music talks about love in an empty, shallow way.

Love can be of two kinds: There is a love for its own pleasure. There is also a love in which we love for the sake of others. Self-seeking love finds enjoyment only when the object of our affection gives personal satisfaction and personal gratification.

Paul describes love as something like a prism that breaks the light into various colors of the spectrum. It contains patience, kindness, generosity, humility, courtesy, self-forgetfulness, long suffering, guilelessness and sincerity. You find all of these in that 13th chapter of I Corinthians. That's the kind of thing we ought to see in love. Allof these qualities reflect the spirit of loving in the sense of giving, sharing, helping, of doing something to love the other person. That's the kind of thing that is the greatest quality of character — the quality of a Christian personality.

When children are brought up in a home where there isn't too much love or where love is never expressed, and where parents don't tell each other that they love each other or don't show that they love each other, then they don't know how to love because love is something you learn. You gain it by experience. The result often is that children develop the kind of love that is expressed in many of the books which put love on too much of a physical basis. There are those who are afraid of the more intimate kind of love, the kind of love which means a sharing of our full personality with another person. But the ability to give and receive affection is something that can be developed. You find this often in the lives of people who go through difficult experiences, like growing up in a divorced family — in a single parent home. There is that emphasis on a lack of love, a true example to follow. There is an emptiness and this may be one of the reasons why, when you find parents who have been divorced, a number of children often go into that direction with their own marriages. We need to learn the art of loving and loving means giving, sharing, and being willing to put yourself on the line for the other person.

When true love is absent, it looks for substitutes. The rebellious teen-ager and the delinquent on the street substitutes the lack of love in the home in the gangs with which he runs around or the little groups that get together to share in their drugs or drinking. They need a deep sense of belonging and if they can't feel that at home they're going to find it out on the streets somewhere. There is a kind of love that expresses itself in the relationships that you find in the family, but also in a wider way.

I see a love that expresses itself, for example, in the life of a nurse or a doctor who is willing to give so much of himself "going the second mile" to help another person. Or the kind of thing you see in a pastor who is lovingly concerned about the members of this church and who may spend sleepless nights because he hasn't been able to reach those that he would like to reach. Then, of course, the real expression of love ought to be within the family and home and marriage.

In spite of the fact that there are so many marriages that are breaking up, there are also some wonderful marriages that show that love that gives personal satisfaction because it means both loving and being loved and when you see that kind of marriage it's the thing that is expressed when the Bible compares that kind of love with the love of Christ for His people. That's the pattern that we ought to find in our lives. In a hostile world we need to find love. I need to love and to be loved and so do you. We can't escape it.

Registered Retirement Savings Plans

These are the weeks filled with information about Registered Retirement Savings Plans. The March 1 deadline is fast approaching, the financial institutions remind us, for us to place money in a plan to save us 1978 income taxes. Most financial pages of newspapers carry advice and advertising, and many give good comparisons between various plans. Such advice is much needed since there are hundreds of plans, with many differences.

No wonder there is such an activity. Canadians have in the past few years put away over $2,000,000,000 (2 billion) a year into such plans. This is a large amount and every financial institution is interested in getting part of the action. A major reason that you, the reader with money, are so heavily pursued with advertising, is that money placed in an RRSP is, generally speaking, committed for a very long time. The paperwork and administration tend to be minimal.

We are telling you the obvious to say that cash sitting in a desk drawer, your wallet, or under the bed springs isn't going to produce interest, isn't going to increase. From the financial institution's point of view, cash sitting in its vault isn't growing either. It has to be lent out to someone who will pay interest, or it has to buy something which increases in value or produces new wealth. When you place your money in an RRSP with a financial institution, do you know what it will do with your money? To whom will it lend money, and how will the other party use the money? This is an important matter that you should begin to think about and inquire about. If you make a loan to a family member, friend, or even the church, you would want to know quite clearly for what the money was needed. Let us all begin to ask some questions about our RRSP funds. We are contributing a tremendous amount of power. Power to decide who will receive a loan and who will not. Power to decide what kind of projects are going ahead and which are not.

I know of no RRSP advertising that appeals to you because of the benefit your contribution of cash to the savings plan is going to be for others, to society, or to our culture. Every RRSP advertisement emphasizes the amount of money *you* will earn. A few plans may indicate that money will be dealt with as mortgages rather than shares, or bonds rather than operating loans. However, the emphasis is on the financial gain to you, not the cost to the unknown other borrower. It's time Christians began to look behind the scenes and began to know what their money is doing. Ownership, including ownership of money, also brings this responsibility.

There are four types of institutions offering different kinds of plans. Credit Unions are a favorite, although they receive only a very small share of the total funds. Their investments are basically in mortgages and loans of various kinds back to their members.

Trust companies have the best choice of type of plan. Their fees are low, and there is a good amount of flexibility. How do the trust companies invest your money? You can find out quite a bit if you are persistent, and ask for more information than the ordinary, on the counter, flyer presents. Many investment funds have to file a prospectus, which is a detailed booklet stating the purpose of the fund, the persons who manage and direct the fund, and even specific investments already made.

Banks are similar to the above two, but lack the variety of the trust companies. Their rates are usually also somewhat lower.

The life insurance companies are the fourth group of financial institutions. However, be very careful before you get signed up with them. They must be very conservative and therefore often leave you with a poor return on your money. Secondly, even more seriously, is that you are usually absolutely committed to a long term, unchangeable amount in payments. This lack of flexibility can be a severe problem, and could lead to a major financial loss in case of other financial difficulty.

H. Houtman

Next week—Other RRSP basics

CSS
Christian Stewardship Services
455 Spadina Ave., No. 210,
Toronto, Ontario M5S 2G8

People Talking Back attempts to unite Canadians

by Keith Knight
Editor

For the first time in the history of Canadian television, the people were able to talk back to the television ... and the television listened.

CBC took a technological chance when it went on the air February 4 with a three-hour, live program which united studio audiences from Newfoundland to British Columbia. The program, first of six, was called People Talking Back.

It was the brainchild of the Canadian Association for Adult Education and it was conceived out of reaction to Quebec's P.Q. victory some two years ago. Levesque had promised a referendum on separation. That caused the CAAE to wonder just what the rest of Canada was thinking about.

People Talking Back truly came alive in its first program, mainly because it was live from coast to coast and because a Nova Scotian could debate a point raised by an Edmontonian ... for all of Canada to see.

The program brought Canada together. You could finally talk to or listen to a person from another province or region and you could become acquainted with his lifestyle and problems.

But only the first program was live. The next five are half-hour taped programs and they are designed to be food for thought for some 2,000 study groups across Canada as they meet to discuss Canadian issues.

The first program was an overview of the five half-hour shows to be telecast two weeks apart until April. It dealt with inflation, unemployment, economy, self-identity, and the nation's future.

The last five programs are taped, pre-recorded and offer no opportunity to trans-Canada response while the program is on the air. It does look for response to the program afterwards, though.

People Talking Back encourages groups to get together in their homes two or three days after the program has been aired and to discuss the issues as raised in the program.

Each of the discussion groups is asked to become involved in People Talking Back by registering beforehand with the provincial coordinator. In Ontario you may register by calling (416) 366-2374 or 364-9220 (Toronto). Just give them the name and address of the discussion group leader so that they can send you materials later on.

Each group is asked to phone in a short statement of action within four days after the program has been aired on CBC. The provinces will gather the information and then it will be fed into the national network which will compile all the reactions from across Canada.

Each group leader will receive that document before the next People Talking Back program goes on. That is how the dialogue works. Thousands of people across Canada will be viewing the same program on television at the same time; they will be meeting in discussion groups to discuss the same topic and, within two weeks, they will know how similar people across Canada think on the subject. Truly an ambitious project! But it will work.

The Canadian Association for Adult Education has seen the need to get Canadians together for dialogue and discussion. The CBC current affairs department has responded by including it in its programming.

People Talking Back will undoubtedly be repeated in the future and, indeed, it should be. The only unfortunate thing about the program is its timing. The first show was aired on Sunday evening and the five half hour shows will be aired on Sunday afternoon right across Canada. That timing is poor ... and the CBC has been told that, too.

It should have been held on a week night, right in prime time so that it can be viewed by more people. CBC says that the concept will probably be repeated in the future and that it will attempt to change its time slot then.

The next programs will be aired on Feb. 25, March 11, March 25, April 8, April 22. They are all Sundays and all the programs will be aired at 1 p.m. local time, 1:30 p.m. in Newfoundland.

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Voorzichtig als een slang

Iemand vertelde mij dat de christenen achter het ijzeren gordijn het nog steeds erg moeilijk hebben, maar dat zij er ook een open oog voor hebben dat het met de kerk in het westen niet goed gaat. Elke maand wordt er een bidstond door hen gehouden voor de kerk in het westen, omdat zij vinden dat die kerk in de weelde van de hoge levensstandaard de weg om echt kerk van Christus te zijn verlaat, en tekenen vertoont van grote afval. Zelf hebben ze grote moeilijkheden. Ze denken vaak aan het woord van de Heiland die tegen zijn apostelen zei toen hij hen alle twaalf uitzond met een bepaalde opdracht: zie Ik zend u uit als schapen te midden van de wolven — weest dan voorzichtig als de slangen en oprecht als de duiven.

Die eerste zendingsreis van de apostelen viel nog al mee. Een ander evangelie zegt zelfs dat het hun aan niets ontbroken heeft. Als de Heer Jezus spreekt over verdrukking en dood om Christus' wil, het geleid worden voor koningen en stadhouders enz. dan is het duidelijk dat al deze bedreigingen betrekking hebben op toekomstige lotgevallen der apostelen die zouden plaatsvinden nadat de Heiland ten hemelgevaren was en nadat Hij de Heilige Geest op hen had uitgestort met Pinksteren. En deze toekomst was waarschijnlijk reeds aangebroken toen de evangelist Mattheus zijn evangelie schreef.

De Heiland heeft zijn apostelen wel vaker vergeleken met schapen, die onder de wolven worden gezonden. Ze zijn als het ware weerloos in een vijandige en gevaarlijke omgeving. De Heiland schrijft hen daarom ook een gedragslijn voor. En het eerste is: weest dan voorzichtig als de slangen.

In die eerste tijd van de kerk, zelfs toen de apostelen nog leefden, was er een grote spanning die wel enkele eeuwen duurde tussen de kerk en de wereldmacht van Rome. En door het gehele Nieuwe Testament heen merkt u dat de christenen geworsteld hebben met de vraag: hoe moeten wij als christenen leven in een wereld, die tegenover het evangelie staat, en leeft uit tegenovergestelde beginselen.

Nu zegt de Heiland: weest dan voorzichtig als de slangen. We vinden dit maar een ietwat eigenaardige uitdrukking. Eigenlijk hebben we voor de slang geen goed woord over. De duivel heeft de slang in het paradijs gebruikt om Eva te verleiden. Een verklaarder schrijft: Nú kunnen wij in dit dier moeilijk meer iets goeds en schoons ontdekken. Het wekt in de regel ons afgrijzen op en om dit afschuwwekkend dier in een of ander opzicht tot een voorbeeld te nemen, is het laatste waaraan wij zouden denken.

Jezus heeft echter ook in de slang het scheppingswerk van Zijn Vader gezien en hoewel ook Hij een heilige afschuw zal hebben gekend van de arglist en het venijn, dat zich sinds de zondeval in de slang openbaart, heeft Hij niet vergeten dat al wat de Schepper in dat dier heeft gelegd goed was geweest. En, dat goede in de slang stelt Hij zijn discipelen ten voorbeeld.

De Heiland ziet dat goede vooral in de voorzichtigheid van de slang. En het zal ook voor u niet moeilijk zijn om die voorzichtigheid op te merken. U ziet een slang voortschuifelen. Hij wendt zijn kop nu hierheen dan daarheen, erg behoedzaam. Het lijkt wel alsof hij voortdurend zijn terrein verkent, en ter dege rekening houdt met met allerlei gevaren die er schuilen, en hij is niet van plan iets te riskeren. De Heiland prijst deze voorzichtigheid. En maakt haar voor zijn discipelen tot een voorbeeld. Zij moeten voorzichtig zijn als zij hun christelijke levensroeping moeten volgen en in praktijk brengen in een vijandige wereld, een gevaarlijke omgeving.

Het getuigt natuurlijk niet van voorzichtigheid als Jezus' discipelen zich roekeloos aan de haat van de wereld blootstellen en zo hun eigen ondergang als het ware zoeken. Neen, zij moeten voorzichtig het terrein verkennen, uitkijken tot en met, vragen: waar kan het gevaar vandaan komen, en zich zeker niet nodeloos aan de macht van de vijand blootstellen.

Toch vindt de Heiland dit niet voldoende. Als slangenvoorzichtigheid het enige was dat de discipelen bezaten, dan zouden ze hun roeping in deze wereld niet goed kunnen volbrengen. Dan zouden ze alleen maar voorzichtig zijn, en vrees zou hen bevangen. Ze waren dan geenszins in staat om stoottroepen te vormen voor het koninkrijk Gods. Voorzichtig, ja, als de slangen, maar ook oprecht als de duiven.

J. Van Harmelen

UW CANADESE REGERING

Stemmen —ons representatieve

door Paul W. Fox

Dr. Paul W. Fox is Professor of Political Science aan de Universiteit van Toronto en hoofd van het Erindale College; geschreven voor het Canadian Scene.

Als we een Canadees vragen waarom hij meent dat wij in Canada een democratisch regeringsstelsel hebben, dan zou hij waarschijnlijk ongeveer als volgt antwoorden: ''omdat wij mensen uit het Canadese volk kiezen voor het Parlement, het provinciale parlement, gemeenteraden e.d. en die mensen zijn verantwoordelijk voor onze wetgeving en regering''.

In het kort gezegd, het representatieve systeem is het belangrijkste element in een democratie omdat de enorme omvang van de moderne maatschappij het onmogelijk maakt dat de burgers persoonlijk verantwoordelijk gesteld kunnen worden voor hun eigen beleid, zoals dat vroeger gebeurde in kleine Griekse staten. Het volk kan nu invloed op de regering uitoefenen door middel van de door het volk gekozen vertegenwoordigers. Als dit representatieve systeem dan zo belangrijk is in onze Canadese democratie, dan is het beslist ook de moeite waard daar in dit artikel wat aandacht aan te besteden.

Geografische basis

Canada heeft haar representatieve systeem geërfd van Engeland dat, zoals de meeste andere landen een systeem had waarbij parlementsleden gekozen werden uit de verschillende geografische gebieden in het land. Theoretisch kan het natuurlijk ook anders. We zouden vertegenwoordigers kunnen kiezen op basis van beroep, religie, ras, leeftijd, geslacht; dokters zouden dokters kunnen kiezen, Rooms Katholieken zouden Rooms Katholieken kunnen kiezen, Italianen Canadezen van Italiaanse afkomst, enz. Canada heeft echter ook een geografische vertegenwoordiging gekozen.

In de meeste provincies en in Ottawa wordt per kiesdistrict een vertegenwoordiger gekozen, en zo'n kiesdistrict kennen we als een ''riding'' of een ''constituency''.

Over het algemeen is het zo dat het aantal vertegenwoordigers per provincie evenredig is aan de grootte van de provincie in vergelijking met die van de andere provincies. Toch bestaan hierop wel uitzonderingen, waarbij de kleinere provincies vaak percentagegewijs een grotere vertegenwoordiging hebben. Ook de grenzen van de kiesdistricten worden iedere tien jaar gecorrigeerd aan de hand van eventuele volksverschuivingen. Bovendien is onlangs door het Lagerhuis besloten om het aantal parlementsleden in de volgende verkiezing te verhogen van 264 tot 284 leden. De kiesdistricten worden dan als volgt verdeeld:

Ontario	95
Quebec	75
British Columbia	28
Alberta	21
Saskatchewan	14
Manitoba	14
Nova Scotia	11
New Brunswick	10
Newfoundland	7
Prince Edward Island	4
N.W. Territories	2
Yukon	1
Totaal	282

Het verkiezings process

Een federale verkiezing begint als de eerste minister de gouverneur generaal verzoekt het bestaande parlement te ontbinden en de gouverneur generaal op zijn beurt dit verzoek inwilligt en een verkiezing uitschrijft. Gewoonlijk wordt iedere vier jaar zowel een federale als een provinciale verkiezing gehouden, hoewel de wettelijke limiet vijf jaar is. Gewoonlijk wachten de eerste ministers op een gunstig tijdstip, zoals het er bijvoorbeeld in het voorjaar van 1978 op leek dat Eerste Minister Trudeau het op een spoedige verkiezing wilde aansturen.

De ambtenaar die verantwoordelijk is voor het houden van een verkiezing is de Chief Electoral Officer. Hij wordt door het Lagerhuis benoemd en niet door de Regering — zodat er geen politieke invloed uitgeoefend kan worden — en hij geniet dezelfde voorrechten in de uitoefening van zijn functie als een rechter in de hogere gerechtshoven. Hij kan de verkiezingen geheel onpartijdig doen verlopen, aangezien het enorm moeilijk is om hem te ontslaan.

Het houden van een verkiezing is geen eenvoudige zaak. Het is de taak van de Chief Electoral Officer er op toe te zien dat er in elk kiesdistrict een returning officer benoemd wordt, die op zijn beurt weer een deputy returning officer en een clerk benoemd voor ieder kieslokaal. Die ambtenaren zien dan toe op de samenstelling van de kiezerslijsten, het drukken van de stembriefjes, de candidaatstelling en het verloop van de verkiezing zelf.

Aangezien er in sommige kiesdistricten wel 400 kieslokalen voorkomen moet er in die gevallen een heel bataljon mensen opgeleid worden. En dan hebben we nog niet eens gesproken over de ''enumerators'' die van huis tot huis gaan om de namen en adressen te verzamelen van alle kiesgerechtigden. De kiezerslijsten die hierna gedrukt worden, worden aangebracht op plaatsen waar alle burgers toegang hebben en kunnen zien of er naar hun mening namen op voorkomen van mensen die geen recht tot stemmen hebben, of dat er wellicht namen ontbreken. De lijsten kunnen dan gewijzigd worden.

Om te kunnen stemmen moet men een Canadees staatsburger van minstens 18 jaar zijn, en men moet wonen in het kiesdistrict waar men wil stemmen. Om candidaat te worden moet men stemrecht hebben en nominatie papieren overhandigen met de handtekening van minstens 25

Ontario
Ministry of
Labour

De Beroeps Gezondheid en Veiligheid wet [Bill 70]

De Beroeps Gezondheid en Veiligheid Wet, 1978 werd Koninklijke Goedkeuring verleend op 15 dec. 1978 maar wordt vanaf heden officieel bekendgemaakt.

Exemplaren hiervan zijn verkrijgbaar bij de Ontario Government Bookstore, 880 Bay Street, Toronto, Ont. M5S 1Z8.

De prijs is 35c per exemplaar

Een beperkt aantal enkele nummers zijn verkrijgbaar bij het kantoor van Ontario's Ministry of Labour in Hamilton, Kenora, Kingston, Kitchener, London, Ottawa, Sault Ste. Marie, Sudbury, Thunder Bay en Windsor, en bij de Information Services Branch, 400 University Ave., Toronto, Ontario M7A 1T7.

e systeem

andere kiezers. Bovendien moet een candidaat $200 storten, die hij terugkrijgt als hij tenminste half zoveel stemmen krijgt als de winnaar. Op die manier probeert men niet-ernstige candidaten er van te weerhouden om zich ter wille van publiciteit candidaat te stellen.

Candidaten in federale verkiezingen en in sommige provinciale verkiezingen — zoals in Ontario en Quebec — kunnen nu een gedeelte van hun campagnekosten vergoed krijgen. Als zij tenminste 15 procent van het aantal stemmen in hun kiesdistrict hebben en aan de andere voorwaarden voldoen, dan kunnen de candidaten in een federale verkiezing verschillende duizenden dollars van hun onkosten vergoed krijgen. In de meeste gevallen is het bedrag dan zij vergoed krijgen echter belangrijk lager dan het totaal van de door hen gemaakte kosten.

De kosten die tegenwoordig aan een verkiezing verbonden zijn zijn ongelooflijk hoog. In 1974 heeft de federale regering meer dan $29 miljoen uitgegeven voor het houden van de federale verkiezing. Men schat dat de partijen en de candidaten daarnaast nog ongeveer $35 miljoen hebben betaald.

Verkiezingsdag

Als de kiezer op de verkiezingsdag naar het stemlokaal gaat krijgt hij daar een stembriefje, waarop o.m. de initialen van de returning officer en een serie nummer voorkomen. De kiezer geeft dan in een afgeschermd stemhokje zijn keuze aan op het stembriefje, geeft het vervolgens terug aan de deputy officer die het in het gezicht van de kiezer, na het nummerstrookje verwijderd te hebben, in de stembus deponeert. Op die manier is de deputy officer er zeker van dat het stembriefje hetzelfde briefje is als hij de kiezer had gegeven voordat hij zijn stem uit bracht.

Als het kieslokaal aan het einde van de stemming gesloten is dan worden de stemmen geteld door de deputy returning officer en de zg. poll clerk, in tegenwoordigheid van door de partijen aangewezen ''scutineers''. Daarna worden de stembussen verzegeld en naar de returning officer gebracht.

De resultaten zijn meestal na enkele uren bekend. De candidaat met het grootste aantal stemmen is de winnaar. Als alle resultaten binnen zijn wordt de leider van de partij met het grootste aantal gekozen candidaten gevraagd een regering te vormen en Eerste Minister te worden.

Op die manier zorgen zij er voor dat ons land democratisch bestuurd wordt!

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Kerkdienst ontmoeting

Twee in één: Hoe God samenkomt met zijn volk door Dr. T. Brienen; uitgave J.H. Kok Kampen, 1978. Gerecenseerd door G.J. Hoytema, London.

De schrijver van dit boekje dat is verschenen in de serie ''Apeldoornse Studies'' is professor aan de Theologische Hogeschool van de Christelijk Gereformeerde Kerk. Constaterend dat er een groeiende belangstelling is voor de liturgie maar ook een toenemende verwarring, wil hij hier geven ''een theologische bezinning op de grondvraag van de liturgie ten dienste van de gemeente''.

Hij analiseert daartoe wat hij noemt de hoofdvisies waarin uitkomt hoe men vandaag denkt over de liturgie en bespreekt dan de visie van de liberale, de politieke, de hoogkerkelijke, de rooms katholieke en de oekumenische theologie. Daarna geeft hij aan hoe in de tijd van de Reformatie de Bijbelse gegevens zijn uitgewerkt, waarbij aandacht wordt gegeven aan de opvattingen van Luther en Calvijn, en de nadere uitwerking daarvan o.a. door Dr. A. Kuyper en O. Noordmans. Hij komt dan tot de conclusie dat ''de reformatorische typering van de liturgie is, dat het daarin gaat om de ontmoeting of gemeenschapsoefening tussen de sprekende God, die in genadige vrijmacht op de wijze van het Woord, bizonder in Schriftlezing, prediking en sacramentsbediening tot zijn gemeente komt en de antwoordende gemeente als het volk van Gods verbond en handelen, die reageert, antwoordt op Gods spreken in geloof, in aanvaarding en zo deel ontvangt aan het heil van de verzoening in Jesus Christus, dat haar in het Woord gepresenteerd is. ''In het slotgedeelte wordt dit dan nader uitgewerkt voor deze tijd waarbij de schrijver alle nadruk blijft leggen op zijn uitgangspunt, dat de gemeentelijke samenkomst is een ontmoeting tussen de sprekende God en de antwoordende gemeente.

Hoewel het niet voor het eerst is dat deze Bijbelse opvatting wordt vertolkt is het toch van grote betekenis dat hierop opnieuw de nadruk wordt gelegd in het bizonder in een tijd waarin ook op dit terrein zoveel wildgroei is, voortkomende uit het feit dat men de kerkdienst niet meer ziet en te weinig beleeft zoals de schrijver het hier stelt. Het is ook belangrijk dat hij daarbij onderstreept dat de liturgie niet alleen een zaak van de voorganger of de kerkeraad is maar van heel de gemeente als mondig volk van God. We kunnen daarom de lezing van dit boekje ook van harte aanbevelen bij alle leden der gemeente opdat we met elkaar leren verstaan van hoe grote betekenis het is wat gebeurt in de samenkomst der gemeente, niet alleen in wat de voorganger doet of behoort te doen maar ook elk lid der kerk.

Vriend en metgezel

Dat is de titel van een artikeltje overgenomen door *Kerknieuws* uit *De Reformatie*. De psalmen en gezangen uit het Gereformeerde Kerkboek worden getoetst. Over de berijming van Psalm 119 wordt het volgende opgemerkt:

''Er loopt in onze familie een aardig verhaal. Grootvader, rentmeester van beroep, moest bij de notaris zijn. Samen met een boer uit een genabuurd dorp, 't Was omstreeks 1890.

De notaris wilde de heren aan elkaar voorstellen. 't Hoeft niet, zei de boer, we kennen mekaar. Hij zei dat in 't Fries. Want 't verhaal speelt in Friesland

O, zei de notaris, kent u elkander?

Ja, zei grootvader, 'ik ben een vriend, ik ben een metgezel van allen die Uw naam ootmoedig vrezen'.

Ik begrijp het, zei de notaris, een liberaal man, de heren zijn gereformeerd.

Grootvader kan dat vandaag niet meer zeggen. Met onze nieuwe psalmen. Daar staat 't zo niet meer. Maar grootvader leeft ook allang niet meer. Toch staat 't er zo wel in de Schrift: 'ik ben een gezel van allen, die U vrezen'.

Zo zong dan ook de berijming van 1773 het na. Maar de proefbundel zegt, heel magertjes: 'Hen zoek ik op, die naar Uw dienst verlangen'. 'Een vriend, een metgezel' is meer dan iemand die op visite gaat. 'Uw naam ootmoedig vrezen', is meer dan naar Uw dienst verlangen.

Dat gaat zo, als je 176 onberijmde verzen samenperst in 44 strofen. Dan moet je wel wat laten schieten. Datheen had er 88 strofen voor nodig. Johannes Eusebius Voet ook. Maar de proefbundel doet het al met de helft daarvan. Dan kun je niet meer aan alles plaats geven. Maar 't is wel de vraag, of je berijming dan nog tekstgetrouw is.

Zo spreekt vers 1, onberijmd, van 'de oprechten van wandel'. De heer Voet zong van 'd'oprechten van gemoed'. De proefbundel heeft alleen maar 'zij'. De 'oprechten' zijn verdwenen. Dat gaat zo, als je 176 onberijmde verzen samenperst in 44 strofen. Dan moet je wel wat laten schieten. Maar ben je dan nog wel tekstgetrouw? Al toetsende, komen er toch vragen bij mij op'.

PERSOVERZICHT door Carl D. Tuyl

•Er was nogal wat politieke aktiviteit op het thuisfront. Statistieken wezen uit dat de gemiddelde winst in het Canadese zakenleven 21% procent hoger was dan verleden jaar. De Minister van Financien zag dat als een goed teken, maar vooral de N.D.P. leider Ed Broadbent vergeleek dat cijfer verontwaardigd met de gemiddelde loonsverhoging van even meer dan 6%. Chretien voorspelde een jaarlijkse inflatie van 7.5% voor 1979. Het aantal werklozen vermeerderde in het nieuwe jaar met 107.000. Het is allemaal nogal een gegoochel met cijfers maar wat het allemaal precies betekent wordt U misschien wel duidelijk als U weet dat gisteren hier in Toronto gehakt voor $2.08 werd verkocht, en dat was de prijs per pond.

•De toestand in Iran spitst zich toe. Premier Bakhtiar is afgetreden en er gaan geruchten dat hij gevangen is gezet. Khomeini heeft een nieuw kabinet gevormd. Het leger heeft zich achter de nieuwe regering geschaard. In de rellen van de afgelopen dagen zijn verscheidene doden en gewonden gevallen. Met al dat gevaarlijke geharrewar daar komt er niet veel olie uit het land en in Amerika zowel als in Canada wordt rantsoenering van olieprodukten overwogen. De bromfiets zal er hier ook nog wel ''in'' komen.

•In Engeland is het nog steeds stakingen wat de klok slaat. Vooral rijks-en gemeenteambtenaren laten verstek gaan. Nogal kritiek is de staking van ziekenhuis-personeel en de vuilnisophalers. Vuilnis hoopt op in de straten van London.

•Hoe gevaarlijk dat is blijkt wel uit rapporten over een geheimzinnige ziekte in Napels, Italie, tengevolge waarvan al meer dan zestig jonge kinderen het leven hebben verloren. Alhoewel de medische wetenschap de ziekte nog niet heeft kunnen ontdekken, blijkt er toch wel terdege verband te bestaan tussen die sterfgevallen en de hygienische toestanden in de achterbuurten van die Italiaanse stad.

•In Nederland maakte ijzel de wegen bijna onbegaanbaar. Het strooizout was op en de auto's gleden naar hun bestemming. Men zegt dat de ''bodyshops'' volgeboekt zijn tot ver in de zomer. De een z'n dood is de ander z'n brood.

•President Joseph Broz Tito van Joegoslavie is op 86-jarige leeftijd voor de vierde keer getrouwd. De aanhouder wint, denkt hij zeker.

•Een mijnheer in Vancouver was niet tevreden met zijn $300,000 huisje, hij heeft het maar af laten breken zodat er plaats zou komen voor een iets grotere woongelegenheid: mijnheer wil een huis van $600,000.

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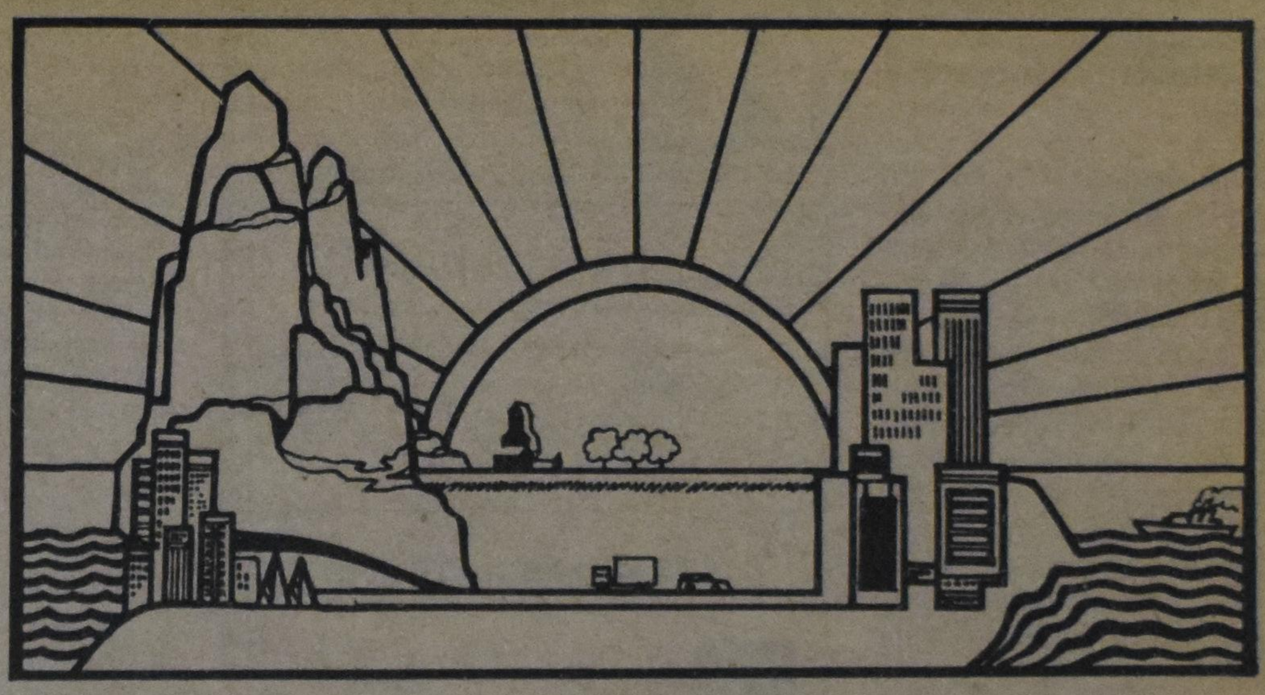

...en Canada behoort bij u

Canada is uw land. Elke provincie, elke stad, elk dorp.
De Atlantische Provincies in het Oosten, onze fascinerende Nationale Hoofdstad, de geweldige Rockies en daarachter het Westen.
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Leer dit jaar een ander gedeelte van uw Canada kennen. Vraag uw vrienden en familie uit 'the old country' over om uw genoegen en uw trots te delen.

Canada

Je van het!

Canadian Government Office of Tourism
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de levensgeschiedenis van Pieter Vermeulen 46

Gemeente Veisen©

door Gé Verhoog

Hij herinnert zich de Amsterdamse opmerking, toen bekend werd, dat ze naar de Breesaap zou gaan met haar Pieter. ''Mietje Plomp trouwen en daar wonen? Haalt ze niet, die ligt binnen een jaar op 't kerkhof.'' Rauw, maar iets waars zat erin.

Nu is ze een vrouw geworden, die alles schijnt te kunnen. Zacht en stil en weinig uitgaand, maar ze houdt het vol als is dit vanzelf - Misschien doet de zeelucht haar goed en haar krachtig geloof in hun werk ...

De meester neemt de Bijbel, slaat de brief van Jakobus op. ''Houdt het voor louter vreugde als ge in velerlei verzoekingen valt, want ge weet dat de beproeving van het geloof volharding uitwerkt. Indien echter iemand van u wijsheid te kort schiet, dan vraagt hij God daarom, die aan ieder geeft en zonder verwijt en zij zal hem gegeven worden. Wat baat het hem of iemand zegt geloof te hebben als hij geen werken heeft?''

Hij doet de Bijbel dicht - ze zien elkaar aan. Er zijn geen woorden - dit is genoeg. Hun vernieuwd credo. Daar zal eens het Gloria op volgen. Op Gods tijd.

24 Na twee jaar een zuinigheid te hebben betracht die men zich nauwelijks kan voorstellen, komt er enige fianciele verlichting, zodat de meester weer een hulponderwijzer kan aanstellen. Het is Jelle Pieter Nauta, een jonge onderwijzer, die zich na enkele weken arbeid verbijsterd afvraagt of een dergelijke toestand in het vaderland mogelijk is.

Zijn heldere blik, zijn vrolijke ogen getuigen tegelijk van een diep gravende geest, een ijzeren wil iets te bereiken en een zich inzetten voor deze arbeid.

''Nauta is uit het goede hout gesneden,'' ontdekt de meester alras, ''hij pakt aan en zeurt niet; kan goed met kinderen omgaan: heeft belangstelling en geduld en geeft voorts goed les.''

''Dat is een snel en lang getuigenis,'' lacht de juffrouw, ''vergis je niet!''

''Hoe denk jij er dan over?'' wil de meester nieuwsgierig weten.

''Precies zoals jij,'' zegt ze vlot, ''hij is opvallend ijverig en bij-de-tijd.''

Zo zijn Frits, Arjen, Jo en Heinemieke van hun post afgelost en krijgt de school weer enigzins het aanzien van een onderwijs-instituut. Het kan zijn, dat de mensen buiten deze streek niet geloven wat in circulaires wordt geschreven, men denkt dat de collectanten overdrijven als om geld gevraagd wordt voor die school op de Heide: het rijke Nederland wil niet geloven in rimboe-toestanden onder de rook van grote steden. Ze menen dat zoiets niet kan en houden zich aan de door hen gevormde mening. Die meester overdrijft zegt men en als het hem niet bevalt, wel: dan zoekt hij een andere plaats; keus genoeg.

Men begrijpt niet, dat IJmuiden zich met moeite opwerkt tot een stad met een handel in vis, die bewonderenswaard is, hoewel de Heide mag toezien.

IJmuiden profiteert van de vis, maar de Heide heeft er geen deel aan, de Heide is en blijft het verachte deel, waar men zich liever niet mee bemoeit.

IJmuiden prijst zich gelukkig dat die Heide een flink stuk van hen af ligt en een brede duinenrij hen scheidt van dat brok ellende.

Toch probeert de Heide het hoofd omhoog te heffen; er komen meer inwoners met handel; een blik in de toekomst kan leren, dat IJmuiden een grote plaats wil worden, zich zal uitbreiden het land in en dan op de Heide zal sluiten.

IJmuiden ligt met de rug naar de zee en het gezicht naar de Heide - aan de overzijde van het kanaal ligt Wijkeroog nog te dromen, maar in Wormerveer aan de Zaan staat een papierfabriek en er wordt al iets gefluisterd, dat men een papierfabriek aan het Noordzeekanaal geen dwaas idee vindt.

De collectereizen neemt de jonge Nauta over; het plan wordt gemaakt een vaste rondgang te maken in enkele grote steden, wat een vaste bijdrage waarborgt en een blijde verlichting van de zorgen schenkt. Nauta is uitermate geschikt voor dit werk: hij straalt een blijmoedige vriendelijkheid uit, is bescheiden, maar vasthoudend.

De meester vindt het prettig dat zijn collectereizen zijn overgenomen; hij wordt voor meer ingewikkelde taken geplaatst en is als voorzitter gekozen van de politieke partij, district Beverwijk; een taak waar hij graag zijn schaarse vrije tijd aan geeft.

Door meer contact met de buitenwereld, gesprekken met kerkeraden en vele verworven vrienden krijgt de meester tevens het gevoel, weer opgenomen te zijn in de ontwikkeling van de tijd; ontdekt hij dat bepaalde ideeën en kritische uitspraken met velen gedeeld wordt.

Onherroepelijk is het feit, dat in elke groeiende mensengemeenschap meningsverschillen ontstaan: dit wordt weer ontdekt. Er moet een lijn komen in de gedachten, een vast beginselprogram - velen die het eens zijn in geloof en kerk, staat en maatschappij moeten bij elkaar gevoegd worden en zo een bindende eenheid vormen tegenover andere meningen en inzichten. Partij tegenover partij - mensen tegenover mensen - het is nooit anders geweest in de historie en zal nooit anders worden.

Tegelijk heeft de meester begrepen, dat deze regel ook op de Heide zal doorwerken; jarenlang is hij de gezaghebbende geweest, iets dat vanzelf gegroeid is, maar als er een behoorlijke samenleving komt, als er eens een stad zal komen - wie weet? Een jonge stad, opgekomen uit polderwerkersgezinnen en voorts veel mensen uit de grote steden, die hier een bestaan willen vinden? Samen kunnen ze een nageslacht vormen, dat hier een normaal bestaan zal leiden - deze plaats opheffen uit de modder van de begrippen, die de Heide met zich meedraagt.

Jelle Nauta spreekt vanzelf velen tijdens zijn collectereizen; een nieuwe stroming in het kerkelijk leven in den lande kan hem wel eens benauwen. ''Ik hoor zoveel van de Doleantie, dit schijnt sterk door de dringen.'' Doleantie van achttien-honderd-zes-en-tachtig; heeft ieder mens dit begrepen en hoe staat men daar tegenover?

''Ik zou de mening in twee groepen willen delen,'' zegt de meester, ''de christenen en de niet-christenen, Bijbel of geen Bijbel. Een heel ruime en globale zienswijze maar volkomen leefbaar. Die twee groepen zijn onderverdeeld in talloze kleinere formaties, levensbeschouwingen, kerken en afdelingen, wat heel natuurlijk is. Zet tien mensen naast elkaar: laat hen een gebeurtenis vertellen - in een wip heb je tien verschillende verhalen plus inzichten en accenten, maar wat hindert het? De gebeurtenis zelf is het belangrijkste en die kennen ze. Zo zie ik het ook met de kerk; de christenheid brengt de Bijbel, het geloof op duizend verschillende wijzen maar dit kan niet anders omdat de mensen verschillen. In een ding zijn we wel gelijk: het uitgangspunt, de Bijbel en God als de Almachtige.''

''Vandaar de term in de geloofsbelijdenis: ik geloof in een algemene christelijke kerk,'' ontdekt Jelle.

''Dat is de meest ruime en aantrekkelijke uitdrukking van het christendom,'' stemt de meester in, ''als men die zin eens diep begreep en de inhoud voor ogen hield, zou er minder gekrakeel zijn.''

Er is gekrakeel in het kerkelijk leven van die dagen. De Hervormde kerk is de Staatskerk, maar de predikanten zijn niet allen bezield van ijver om naar de diepte af te steken en schatgraver van de Bijbel te worden; er heerst onder velen een lauwheid; het gaat de mens te goed en dan grijpt hij niet zo snel naar de Bijbel, dan kan men het zelf wel. Men gaat God zien in het land als een rustgevende achtergrond voor het geval men eens in nood zou komen, dan zal God wel helpen, want God is liefde. Wat een gesol met de Schepper.

Jelle Nauta vecht hier tegen; hij is een vrolijke prater en houdt van blijheid maar in discussies heeft hij een stem van gezag, omdat het levend geloof hem uitstraalt en diep in hem is verankerd.

''Ik begrijp het niet,'' zegt juffrouw Vermeulen op een avond, als ze in gesprek raken over dit onderwerp, ''hoe kan een mens God in nood wel vinden en in voorspoed vergeten?''

'''t Heeft nooit diep gezeten,'' vindt Jelle, ''als ik met de mensen praat, ontdek ik overal een ergernis en vindt men de kerkmensen te ernstig, men wil vrolijkheid en plezier.''

''Alsof het geloof ons dat niet schenkt,'' haalt de juffrouw uit, ''waarbij komt, dat we dan werkelijk vrolijk kunnen zijn.''

''Ik wilde wel, dat alle mensen zo waren,'' zegt Jelle; hij vindt de vrouw van de meester een bijzondere vrouw, hoogstaand door eenvoud, voornaam en aantrekkelijk-blijmoedig.

''Het is geen wonder, dat we in Doleantie-perikelen raken,'' bromt Jelle.

''Daar had laatst Leendert van Kampen het over,'' herinnert juffrouw Vermeulen zich, ''weet je nog Pieter, toen hij enkele weken geleden hier was voor zijn jongste?''

De meester schiet in de lach. ''Of ik het weet; ze hebben het hier niet over de Doleantie, maar over dollejansie. Snappen ze beter.''

''Een bewijs dat ze over dingen praten, waar ze niets van afweten,'' ontdekt Jelle; hij schuift graag zijn kopje naar Heinemieke voor een tweede kop koffie: ''Ja, graag Heinemieke, 't smaakt me dubbel lekker als jij het voor me inschenkt, heus.''

''Wat een vleier,'' Heinemieke lacht haar hoge, vrolijke lach; ze vindt Jelle Nauta ook al reuze, net als Frits.

''Begrijpt iemand het dan wel?'' vraagt de juffrouw; haar breipennen tikken regelmatig tegen elkaar; praten en breien, dat kan ze wonderwel.

''Ik snap er niet veel van,'' bekent Jelle, ''de mensen verzinnen steeds iets anders om over te bekvechten.''

De meester schudt het hoofd. ''De zaak zit dieper, hoewel ik ook niet kan vatten, waarom men kerken scheurt; dat men de ene kerk vals durft te noemen. Jezus ging met ieder mens om. De geleerden van Zijn tijd op aarde hebben Hem daarom zo gehaat: Jezus was niet kerkistisch, wat geen excuus is om de kerk voorbij te lopen, maar als de kerkdiensten ons niet geven wat we daar verwachten....''

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Monique Begin Minister

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Births

DE VRIES: With thankful hearts and praise to God, Jake and Theresa joyfully announce the birth of a daughter, RITA ANN, a little playmate for Tommy. Rita was born on February 3, 1979 and weighed 7lbs. 8½ oz. She is a granddaughter for Mr. and Mrs. Klaas De Vries, R.R.#2 Drayton, Ont. and Mr. and Mrs. John T. Nymeyer, R.R.#2 Alma, Ont.
R.R.#2 Drayton, Ontario. N0G 1P0

DEVRIES: We, Theo and Julie, thank our heavenly Father, the Giver of Life, for the birth of our first child, AMANDA JOY, born on February 3, 1979.
2757 Kipling Ave. #1603 Rexdale, Ont.

ELGERSMA: With great joy we announce the birth of our second child, HEIDI ANNE, born on Jan. 25, 1979. A sister for Amy, second grandchild for Mr. & Mrs. Glen Tilstra and eighth for Mr. & Mrs. Andy Elgersma.
George and Margaret Elgersma, 5 Tobey Ave., Guelph, Ont.

PYPERS: We, Robert and Anna give praise and thanks to God, the Giver of Life, for the birth of our first child, a son, MARK RICHARD, born January 23, 1979. A new grandchild for Mr. & Mrs. P. Devries of Lacombe, Alberta, and Mr. & Mrs. D. Pypers of Kitchener, Ontario, and another great grandchild for Mr. & Mrs. J. Terhuizen of Glen Williams, Ontario.
Home Address: 34 Moreland Cres., Sherwood Park, Alberta.

VANDENBERG: With great joy and thanks to God, Dennis and Linda announce the birth of their second son, DANIEL ROBERT, born on January 25, 1979, 8 lbs. 2 oz. A brother for Justin and another grandchild for Mr. & Mrs. Marinus Koole, Jordan Station and for Mr. & Mrs. Adrian Vandenberg, Stoney Creek.
291 Erie Ave., Brantford, Ont. N3S 2H7

Anniversaries

Blija February 24 Watford
1949 1979
"Thanks be unto God for his unspeakable gift." II Corinthians 9:15
With great joy and thankfulness to God, we hope to celebrate with our dear parents and grandparents their 30th Wedding Anniversary.

RENZE and ITSKE BEINTEMA
(nee Kloosterman)

It is our hope and prayer that God will continue to bless and keep them together for many more years. With all our love:
John & Corrie Beintema; Anna, Ida, Renee, and Renold — Forest
Andy & Ina Beintema; Jason, Brandon, Douglas, and Richard — Chatham
Sylvia Beintema — Strathroy
Theresa & Don Terpstra; Justin — Strathroy
Herman — at home
Tilda — at home
Home address: R.R.4, Watford, Ont. N0M 2S0

Anniversaries

1929 1979
"Looft den Heer want Hij is goed"
Op 7 Maart a.s. is het 50 jaar geleden dat wij

JAN BOEKESTIJN
EN
HENNY BOEKESTIJN — TEUNE

in het huwelijk zijn verbonden. Dankbaar en met vreugde hopen wij dit heugelijke feit met onze kinderen, kleinkinderen en familie te vieren.
Ted & Betty Boekestijn-Swift — Pinchbeck, Engeland
Bert & Annie Boekestijn-Aarse — Winona, (Ont.) Canada
Bram & Ina Boekestijn-Ouwendijk — Jordan Station (Ont.) Canada
Bep Boekestijn — Yogjakarta, Indonesie
Piet & Annie Boekestijn-Verduyn — De Lier
Arie P. & Ineke Boekestijn-Vermeer — Naaldwijk
Els Boekestijn — De Lier
Maarten & Lenie Aarse-Boekestijn — 's-Gravenzande
Wim & Harmien Hordijk-Boekestijn — Rotterdam
Jan Boekestijn — Breda
Gert-Jan & Ineke Boekestijn-Meyer — De Lier
en kleinkinderen.

De Lier, Kyckerweg 68

Naaldwyk Brooks
1954 1979

JOHN DE RAAF
and
JANNIE DE RAAF (nee Poot)

By the Grace of God on the 24th day of Februrary we hope to celebrate with our children our 25th wedding anniversary. We thank the Lord for guiding and leading us in these 25 years, and for the many blessings He has showered upon us. We hope and pray that He will give us many more years filled with His blessings.
Children:
Leny
Casey & Laura
Johnny
Mary-Jane
Jeannette
Brooks, Box 1042, Alberta

1954 1979
But the lovingkindness of the Lord is from everlasting to everlasting, to those who reverence Him.
With joy and thankfulness to God we hope to celebrate the 25th Wedding Anniversary of our parents on March 5, 1979.

JACOBUS P.B. HOLZMANN
and
ELIZABETH HOLZMANN
-Wielinga

We thank the Lord for the many years He has given you together, and it is our hope and prayer that God will continue to bless and keep you in the years ahead.
Jim & Margaret Reitsma
Chuck
Joanne
John David
Jacqueline
Open house on March 24, 1979 from 2:00 p.m. to 4:00 p.m.
Home address: 6812-135A Ave., Edmonton, Alta. T5C 2H6.

Koudum (Fr) Whitby (Ont.)
1954 February 25 1979
Waarlijk, mijn ziel, keer u stil tot God, want van Hem is mijn verwachting. Ps. 62: 6.
With praise and thanksgiving to God, we hope to celebrate the 25th Wedding Anniversary of our dear parents,

SAM and JOAN JONGSMA
(nee Doorenspleet)

Their thankful children,
Sylvia
Perry
Alfred
Open house on Sunday, February 25, from 2-4 p.m. in the Hebron Chr. Ref. Church, 30 Elizabeth Cres., Whitby.
Home address: 107 Elizabeth Cres., Whitby, Ont. L1N 3R9

Anniversaries

Ommen Alhambra
Overijsel Alberta
1939 1979

March 1

On March 1, 1979, we hope to remember with our dear parents and grandparents

HERMAN and AALTJE STOLTE
(nee Meijerink)

their 40th Wedding Anniversary. We pray that the Lord will keep them in His care and will spare them for each other and for us for many years to come. With love and thankfulness from their children and grandchildren:
Jenny & Harry Van Belle; Alicia, Terry, David — Langley, B.C.
Albert & Leona Stolte; Bradley — Rocky Mountain House, Alta.
Arend & Geraldine Stolte; Michael, Jeffrey, Arenda — Edmonton, Alta.
Hendrika & Cliff Goebel; Chadwick Vana, Mark — Calgary, Alta.
Gertie & David George; Carrie, Darren — Grande Prairie, Alta.
Bertha & Bert Van Essen; Kristina —Edmonton, Alta.
Herman & Grace Stolte; Rachel — Calgary, Alta.
Allan Stolte — Edmonton, Alta.
Home address: R.R. 1, Alhambra, Alberta T0M 0C0.

Woodstock, Ont. Thamesford, Ont.
1954 1979
" ... But as for me and my house, we will serve the Lord." Josh. 24:5b
It is with much gratitude to God that we celebrate with our parents,

HOMME and HELENA
VANDER VECHT
(nee Van Rooyen)

their 25th Anniversary on February 26th, 1979 D.V. We pray that they may be blessed with many more happy years together. Their thankful children and grandchildren,
Wilma & Jasper Sinke; Keith, Tanya — Ingersoll
Betty & Bernie Bakker — Winnipeg
At Home:
Agnes
Judy (Harry)
Homer
Home address: R.R.#2 Thamesford, Ontario N0M 2M0

Paesens Exeter
1954 1979
On February 16, 1979, the Lord willing, we hope to celebrate the 25th Wedding Anniversary of our parents and grandparents,

GERRIET and ANNIE
ZANDBERGEN (nee Iedema)

Their grateful children:
Frances & Albert Hummel; Jason, Kimberly Ann
Frieda
Shirley
Theresa & Chris; engaged
Ronnie
We grant them many more years together.
Their home address: R.R. #1 Hensall, Ontario N0M 1X0

Dordrecht, Holland Victoria, B.C.
1954 1978
The Lord willing, on Saturday, March 10, 1979, we hope to celebrate with our parents,

MICHAEL and GRACE
KAMSTEEG
(nee Cupido)

the occasion of their 25th Wedding Anniversary. We pray that God will continue to bless them for many more years to come. With much love from their children:
Arthur
Sharon
Timothy
Jennifer — all at home
Neal & Peggy Dekens — Lethbridge, Alberta
Bob & Marian VanderZwaag — Victoria, B.C.
Their friends and relatives are cordially invited to an open house on March 10, 1979 from 1-4:30 p.m. at their home: 564 Kay Street, Victoria, B.C. V8Z 2L3.

Anniversaries

Apeldoorn, Holland 1944 — Black Diamond, Alberta 1979

February 17

With thankfulness to the Lord, we may celebrate, D.V., the 35th Wedding Anniversary of our dear parents and grandparents,

JOHANNES W. KAMPHUIS
and
BERENDINA KAMPHUIS
(Groothedde)

We thank the Lord for giving them many blessed years together and pray for His continued care in the years to come.
Joe and Martha Kamphuis; Jason, Scott, Brian — Black Diamond, Alta.
Ali and Rick Pasveer; Ronald, Dianne —Calgary, Alta.
Bill and Linnie Kamphuis; Robert, Jennifer, Michael, Lisa — Viking, Alta.
Jerry Kamphuis and Nancy Radder; engaged — Calgary, Alta.
Brenda Kamphuis — at home
Box 223 Black Diamond, Alberta.

Obituaries

On February 2, 1979 our Lord took unto Himself our beloved husband, father and grandfather,

JELLE BRAAKSMA
at the age of 60 years.
Korry Braaksma-Triemstra — Edmonton, Alta.
Sid & Nellie Braaksma; Annette, Beverly, Cheryl — Edmonton, Alta.
Jim & Jenny Braaksma; Debbie, Karin, Richard — Calgary, Alta.
Amy & Melvin Gingrich; Yvonne, Cameron, Valerie — Sherwood Park, Alta.
Jelle & Alice Braaksma; Jason, Steven, Jacquolyn — Edmonton, Alta.
Corry & Tom Vandermeer; Robert, Susan — Calgary, Alta.
Bob Braaksma — at home
Brothers and sisters:
John & Jane Braaksma — Ponoka, Alta.
Sid & Tet Braaksma — Agassiz, B.C.
Tjeerd & Djo Braaksma, Jippe & Janna Braaksma, Pieter & Pietje Braaksma, Hendrik & Ietje Braaksma, Jetske & Sip Broos-Braaksma, Johannes & Maake Braaksma — The Netherlands
" ... and I shall dwell in the house of the Lord forever." Psalm 23
10743 - 67 St., Edmonton, Alberta.

On February 5, 1979, it pleased the Lord to peacefully take unto Himself, after a long but patiently carried illness, our dearly beloved mother, grandmother and great grandmother,

ANNEKE BRANDERHORST
nee Garstman

at the age of 81.
"Vrees niet want Ik ben met u."
Gerrit & Corrie Branderhorst — Simcoe, Ont.
Marie & Lambert VanderBeek — Pella, Iowa
Pieter & Ria Branderhorst — Pella, Iowa
Nick & Nel Branderhorst — Pella, Iowa
Cornie & Margaret Branderhorst — Kalamazoo, Mich.
Jan & Henk Van Giesen — Chatham, Ont.
Reda & Ed Plate — Prairie City, Iowa
Dorothy & Leo Vander Aa—Mount Stewart, P.E.I.
Bert & Sjoukje Branderhorst — Hensall, Ont.
John & Peta Branderhorst — Hensall, Ont.
Wilma & Lourens Kodde — Granton, Ont.
Ann & Dave Koning — Mount Hope, Ont.
57 grandchildren and 12 great-grandchildren
R.R.3 Granton, Ont.

Obituaries

The young people of the Mountainview Christian Reformed Church, Grimsby, Ontario, wish to extend our heartfelt sympathy to Mrs. Elizabeth Geerlinks and her children Harvey, Donna and Cheryl, in the passing away of their husband and father

MR. ALBERT GEERLINKS
whom the Lord took unto Himself on January 22, thus ending a long period of suffering for Mr. Geerlinks.
"And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." John 16:22

Personal

Sincere Christian widower would like to correspond and/or meet with Christian lady. Age, late 50's up to early 60's. All replies confidential. Please write to Box #4373, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian lady, early forties, would like to meet Christian gentleman (not divorced) between 40-55. All replies will be answered. Please send picture to: Box #4374, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Als u het Consulate of the Netherlands helpen kunt met de opsporing van enige van de volgende personen contact dan a.u.b. het Consulate of the Netherlands, 10 King St. E., Suite 900, Toronto, Ont. M5C 1C3. Tel. (416) 364-5443.
SCHOUTEN, Jan, geboren 19 februari 1914, naar Canada vertrokken op 5 april 1954.
UILDERSMA, Pieter, geboren op 6 april 1914 te Slochteren, naar Canada vertrokken op 10 juni 1969, laatstbekende adres Box 1122 te Wawa, Ontario.
WILKINS, C.K. geboren op 2 juli 1938, laatstbekende adres 1039, no. 4 Road te Richmond, B.C.

31 year old professional fellow, interested in meeting sincere, honest gal who enjoys travelling and meeting people. Please send replies to Box # 4365, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Christian girl, late twenties, seeks correspondence with a true Christian gentleman. Please reply to Box 4368, Calvinist Contact, 99 Niagara St.,St.Catharines,Ont.L2R 4L3.

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Young man, 20 years old, single, experienced in farming, would like to work for a farmer and live in a Christian home in Alta., B.C., or Saskatchewan. Please write to Box 4371, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Young man, 20 years old, single, experienced in farming, would like to work for a farmer, in a Christian home in Alberta or B.C. Box #4366, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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Real Estate

To buy or to rent

160 acres dairy farm. Selling as going concern. Free stall with 44 stalls. 20 x 80' harvester. Automatic feeding. Cattleshed plus drainery. Large FCC mortgage. Fluid quota plus MSQ. Older 4 bedroom home. Contact: John Elgersma, Box 1, Neerlandia, Alta. E0G 1R0. Telephone: 403-674-5459.

Listowel area. 100 acres Harriston loam. Barn suitable to beef or hogs. Imp. shed and heated building suitable to light manufacturing or general repair. Could easily convert to sow farrowing building. Beautifully remodelled 4 bedroom home. Oil heating. New hydro service throughout. Close to highway Christian School and church. Asking $130,000.00. Contact Albert Carson, Listowel, 519-291-4241 or 291-1395.

Poultry operation. Laying hen barn, 10,000 sq. ft. floor area. Hatching eggs under contract. Egg room, walk-in cooler. Modern 3 bedroom bungalow, oil heating. Attached garage. Owner retiring. Situated in Village. Open to offers. Call Albert Carson, Listowel, 519-291-4241 or 291-1395.

200 acres. Large steel clad barn suitable for beef or hogs. 2 tower silos. Bunker silo. New stabling to handle 200 head of cattle. Large steel imp. shed. Attractive, 2 storey brick home. All buildings painted or coloured steel. Very productive land. Contact Elaine Carson, Listowel 519-291-4241 or 291-1395.

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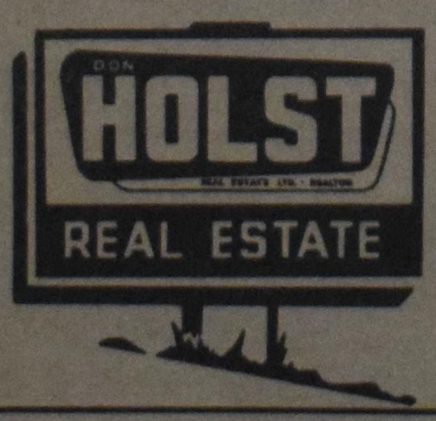

Wanted: First Class welder. Write EASTEND IRON INDUSTRIES LTD., Box 2417, Taber, Alta. T0K 2G0.

Wanted: a student for summer on dairy farm. Experience preferred. Brantford (Ont.) area. Please write to Box #4367, Calvinist Contact, 99 Niagara St., St. Catharines, Ont.

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3 bedroom, all plaster tri-level. Finished rec room with fireplace. Formal diningroom. Sodded lot and more. Still time to choose the interior decor. Priced at only $74,500 with immediate possession. Call
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40 acres, 30 which are levelled and irrigated. Good house, separate garage, barn and greenhouse. Located in town limit of Vauxhall, Alta. Close to a Christian Reformed Church. Contact:
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Help Wanted

WANTED: Experienced single man for dairy farm with pipeline milking, preferably from May 1 until the end of August. Room and board provided. Contact Rienk Feddes, R.R. #1, Listowel, N4W 3G6. 519-291-1914.

Help Wanted

Boy or girl wanted to work with registered holsteins. Must be familiar with cattle. Please send all correspondence to Box #4372, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Teachers Needed

Cambridge District Christian High School

is taking applications for teaching positions starting September 1979 in our newly - to be completed - facilities. Persons with qualifications or combinations in the following areas will be considered:

English	**Graphic Arts**
French	**History**
Geography	**Music**

Address applications and resumes to:
C.D.C.H.S. Education Committee
P.O. box 244
Waterloo, Ont. N2J 4A4
Telephone: 519-745-0171
John Vanasselt, principal

The Collingwood and District Christian School

needs a

teaching principal

starting for 1979/80. Our school is located in Wasaga Beach, the heart of summer and winter vacationland. If you feel God calls you to help build a young progressive interdenominational Christian School. Please address your inquiries to Mr. D.J. Romp, P.O. Box 832, Stayner, Ont. L0M 1S0. You might just be the person we are looking for!

Durham Christian High School

invites inquiries from those with teaching qualifications in the following areas: **English, French, Theatre Arts, Art, Science.** Or any combination of the above areas. Send all inquiries to Ren Siebenga, c/o Durham Christian High School, Box 238, Bowmanville, Ont.

Fruitland John Knox Memorial Christian School

invites applications for pending vacancies in the junior and intermediate grades. An interest in **Physical Education** and/or **Music** would be an asset. Needed also is a **part-time** teacher **mornings only,** to teach grade 1 or 2. Address your letter with resume to the School, Box 27, Fruitland, Ont. L0R 1L0 or phone: 643-2460 (during school hours).

The Fruitland John Knox Memorial Christian School

invites applications for the position of

principal

Please address your letter of application with resume to: Mrs. Ann Eygenraam, 223 Jones Rd., Fruitland, Ont. L0R 1L0. Telephone: 416-643-1628.

Lambton Christian High School

Sarnia, Ontario

has possible openings for the next school year in the following subjects:

French, English, Physical Education and Music

Direct all inquiries and resume's to Mrs. Karen de Waal, Ed. Comm. Sec't., 1458 Cathcart Blvd., Sarnia, Ont. N7S 2J2.

STRATFORD CHRISTIAN SCHOOL

needs a

TEACHING PRINCIPAL

starting with school year 1979-80. We are an interdenominational Christian School. Please address inquiries and resumes to Mr. Pete Vandesar, R.R. #1, St. Pauls, Ont. N0K 1V0. Tel. 1-519-271-9338.

Classified Advertising

Teachers Needed

Toronto District Christian High School

will have openings in the following subjects:

Phys. Ed. — **English**
History — **Commercial Subjects**
Art

Please send applications with resumes to: Mr. W. Barneveld, principal, Box 527, Woodbridge, Ont. L4L 1B3. Tel. 416-851-1772.

Calgary Christian School

requires a

principal

commencing school term 1979. Applications are invited for the position of principal for grade 1 through 12. The school has an enrolment of approximately 400 students and a teaching staff of 24. Interested applicants please direct inquiries and resumes in confidence to: Mr. G. Vander Veen, principal, or Mrs. J. McColley, board secretary, Calgary Christian School, 2839-49th St. S.W., Calgary, Alta. T3E 3X9. Phone 1-403-242-2896.

Edmonton Christian Schools

are seeking experienced and new teachers to serve in a progressive kindergarten/12 system. Attractive salaries are offered as well as a relocation allowance. There are openings in various grade levels of elementary and intermediate classrooms. Other openings include:

Kindergarten — **French**
Remediation — **English**
Physical Education

and a secondary position in:

English — **Chemistry**
Mathematics — **Social Studies**
Physics

We are also seeking an

Assistant Principalship

In the week of February 26 thru March 2, a representative of our schools will be in the Ontario area. If you would like to meet with our representative, please contact: Lee Hollaar, 13470 Fort Rd., Edmonton, Alta. T5A 1C5 or phone (403) 475-2818.

The Emmanuel Christian Secondary School Association

of

VANCOUVER B.C.

will be expanding the school, the Lord willing, and will have possible teaching vacancies at the grades VIII through X level for the school year 1979-80 in the following subject areas:

Bible — **Math**
Fine Arts — **Phys. Ed.**
French — **Social Studies**

Applicants must give evidence of a mature christian committment and have teaching experience. Applications and further information may be obtained from the Emmanuel Christian Secondary School at: 2551 E. 49th Ave., Vancouver, B.C. or by phoning the school office at: 604-325-3318.

John Knox Christian School

8260-13th Avenue
Burnaby, B.C. V3N 2G5

Applications are being solicited for the following positions, available September 1979:

Grade 1 Teacher: Self-contained classroom, approximately 20 students, B.A. Elem. Ed. required.

Grade 7 Teacher: ½ day - Social Studies, Science, Spelling, Art; ½ Day - Learning Assistance Teacher in Reading and Math for Grades 3-7; B.A. Elem. Ed. required, knowledge of learning difficulties preferred.

French Teacher: Grade 4-7 - half time position; can be full-time in combination with two other area schools.

Special Education Class: 5-7 educable retarded students, aged 10-15, some subjects integrated with regular classrooms. B.A. Elem. Ed., knowledge of special education. Experience preferred.

Contact Ben Hendricks
Principal (604) 522-1410
at the school or
(604) 581-1724 at home

Teachers Needed

Saanich Christian School

Plans for expansion at Saanich Christian School, grades 1-7, have made possible several tentative positions to be confirmed in the near future. Applications are invited for 1 kindergarten, 1 grade 2 and 1 grade 4 position. Experience and/or training in primary education preferred. Application forms obtainable from:

Mr. Wm. A. Van Dyke
3150 Balfour Ave.
Victoria, B.C. V9A 1S1
or phone 604-479-1555 during school hours.

Rocky Mountain

situated near the scenic Canadian Rockies of Alberta, is inviting inquiries and applications for two vacancies for the next school year. One teacher is required for **Grades 1 and 2 combined** (about 16 pupils) and one for **upper elementary and junior high science** (double grades). Applicants should be properly certified to teach in Alberta.

Send applications or inquiries to: Mr. P. Valkenier, P.O. Box 669, Rocky Mountain House, Alta. T0M 1T0. Tel. (403) 845-3516 (office).

Fraser Valley Christian High School

which provides Christian education for approximately 370 students from grades 8 through 12, invites applications for possible vacancies in 1979-80 in any of the

MAJOR AREAS OF STUDY

but especially in:

History — **Art**
English — **Counselling**
Science — **Learning Assistance Teacher (LAT)**

The LAT is a full time position which will require a qualified experienced teacher to provide individual and small group instruction in the areas of **reading, arithmetic, study scales and basic composition.**

Interviews will be conducted D.V., during the last week of February at Dordt College, Calvin College, Sarnia, Woodstock and Toronto. Please send resume and references with application to: 15353-92nd Ave., Surrey, B.C. V3R 1C3. For further information: Contact H.K. Vandezande, principal, office 604-581-1033 or home 604-581-4938.

Teachers Needed

Belleville: Belleville Christian School needs one teacher for K-1 and one teacher for 4-5. Experienced teachers and those willing to help develop an integrated curriculum are preferred. Send applications to: Hank Schaly, Principal, R.R. #5, Belleville, Ont. K8N 4Z5.

Chatham: Chatham District Secondary School invites applications for possible positions in the following areas: **Bible, English** and **Mathematics.** Applicants are invited to write or phone: Mr. Henry Kooy, Principal, 90 Park Ave. E., Chatham, Ont. N7M 3V4. Phone: 519-352-4591 (school).

Cobourg: Northumberland Christian School invites applications for a multigrade position in the intermediate elementary school for the 1979-80 school year. Contact the Principal, Trevor Tristram, or the Ed. Committee Chairperson, Wybe Bylsma, at the school, 469 Elgin Street West, Cobourg, Ont. Phone 416-372-8766.

Dundas: Calvin Christian School of Dundas requires a special education remedial teacher beginning in Sept. 1979. Please send inquiries and/or applications to: Mr. Gary Glasbergen, principal, Calvin Christian School, R.R. #2, Dundas,.Ont. L9H 5E2 or phone 416-627-1411 (school) or 416-689-6259 (home)

Drayton: Calvin Christian School, Drayton, is in need of a **teaching principal,** for the 1979-1980 School Year and a **part-time teacher** for 3 days a week, starting **immediately**. Please forward your inquiries to: The Education Committee, c/o Mrs. Linda Timmerman, R.R. #1, Moorefield, Ont. N0G 2K0 or phone: 519-638-3021.

On issuing contracts and appointing new teachers

- from the OACS -

The CSI policy states: "Teachers in training and unemployed teachers will not be offered positions prior to April 1." That policy includes both **contracts** and verbal or written **offers** and **promises.** A week to 10 days should be enough time for a teacher to sign and return.

February 1 — Present principal with contract to be returned by February 15.

February 15 — Begin interviews with-in-service teachers.

March 1 — Present all in-service teachers who are being appointed or re-appointed with contracts to be returned by March 15.

March 15 — Begin interview with teachers in training and unemployed teachers.

April 1 — Offer contracts to teachers in training and unemployed teachers.

St. Catharines Christian Schools

The school society operates two schools with a complete program for 700 students in K - 12 and has 40 full and part-time teachers involved in giving quality education and developing Christian curriculum. St. Catharines offers many opportunities for Christian action and service in church and community. Other benefits include good starting salaries, full benefits, and affordable housing.

Calvin Memorial Christian School

Applicants are invited for the following positions:

***Primary Teacher**
***Junior Teacher**
***Intermediate Teacher**
***Music Teacher**

Please send letters to: Mr. John Stronks, principal, 300 Scott Street, St. Catharines, Ontario L2N 1J3.

Beacon Christian High School

Experienced teachers and qualified graduates are invited to apply for possible positions in the following areas:

French, English, Mathematics, History or History/Bible, Music, Typing/ Consumer Education

Applicants are invited to write or phone to: John Vriend, principal, 2 O'Malley Drive, St. Catharines, Ontario L2N 6N7 Phone (416) 937-7411.

Teachers Needed

Dunnville: The Parental Christian School of Dunnville, Ontario, requires for September, 1979, the following: a teacher for Grade 1-2 and a teacher for Grade 5-6. Please send all inquiries and/or applications to: Mr. Abraham Hoff, Principal, Dunnville Parental Christian School, R.R. #1, Robinson Road, Dunnville, Ontario, N1A 2W1. Phone: (416) 774-5142 School; (416) 774-7349 Home.

Guelph: John Calvin Christian School in Guelph has possible openings for the intermediate grades. If interested call or write: Mr. Jake Vriend, Principal, 290 Water St., Guelph, Ont. N1G 1B8. Telephone: 519-824-8860.

Hamilton: The Education Committee of Calvin Christian School invites applications for possible teaching positions at all levels. Kindly request additional information from:

W.H. Hultink, principal
547 West 5th St.
Hamilton, Ont. L9C 3P7
Telephone: 416-388-2645

Lindsay: Heritage Christian School (K-9), Lindsay, Ontario. Expanding Transdenominational Day School is accepting applications for qualified teaching staff in all grade areas. Applications, including resume, should be forwarded to Heritage Christian School, Attention Education Committee, 130 Colborne St. W., Lindsay, Ontario. K9V 3T5.

Muskoka: Muskoka Christian School (non-denominational) requires a teacher for a multiple-grade classroom consisting of approximately 15 pupils in grades 1-4. This is a small, two-roomed school offering a creative and challenging opportunity to an ambitious and dedicated person. Please write for formal application and more information to: Mrs. M. Lee, Muskoka Association for Christian Education, R.R. #1, Port Sydney, Ontario, P0B 1L0.

Orangeville: Interdenominational Christian School is offering 2 teacher positions. **Experience necessary**. A teaching principal and a teacher. We are a new school, planning to open in September, 1979. The challenges are great and the location is attractive. If interested please phone Mrs. Shirley Bartlett (519) 941-7378 or write 28 Forest Park Rd., Orangeville, Ont. L9W 1A3.

Ottawa: Applications are invited for the position of a Grade 1-2 teacher for the Ottawa Christian School, duties commencing March 26, 1978. Please send all inquiries and/or applications to Mr. Hubert Huyer, Principal, 2191 Benjamin Ave., Ottawa, Ontario K2A 1P6. Phone: (613) 722-5836 - school; (613) 729-3526 - home.

Sarnia: Sarnia Christian School invites applications for possible openings in September.
One teacher with music background may be required.
Our school features:
- the supportive community
- pleasant working environment
- a dedicated teaching team
- a remedial program
- good pay

Send inquiries and applications to: G. Duthler, principal, 1273 Exmouth St., Sarnia, Ont. N7S 1W9.

St. Thomas: Ebenezer Christian School, St. Thomas, requires one combination Grade 6-7 teacher beginning in Sept. 1979. Enquiries or complete resumes to be sent to: John Pouli, 77 Fairview Ave., St. Thomas, Ontario or call: 633-0690 or 631-8879 (home).

Teachers Needed

Strathroy: Calvin Christian School invites applicants for the following teaching positions:

Primary level, Remedial teacher
Kindergarten teacher/half time

Please send all correspondence to: A. VanderLaan, Principal, John Calvin Chr. School, 48 York St., Strathroy, Ont. N7T 2E5. Tel: (519) 245-1402 (Home) or 245-1934 (School).

Toronto, Ontario: Immanuel Christian School needs a teacher for grades 4, 5, 6 for 1979-80. Integrated curriculum, informal classroom. Experience necessary. Part-time help also needed for French, music, drama, physical education. Contact John Kamerman, 65 Kentish Cres., Agincourt, Ont. M1S 2Z3. 416-293-2938.

Trenton: Trenton Christian School will need a teacher for the Upper elementary level (grade 6 or 8) for the 1979-80 school year. Please address your application or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ontario K8V 5N3. Tel. (613) 392-3600.

Teachers Needed

Winnipeg: Calvin Christian School invites applications for a teaching position in the primary grades. Send resume or applications to:
Mrs. G. Bakker, Box 44, Station F
Winnipeg, Manitoba R2L 2A5
Telephone: 204-667-5851

Smithers & Telkwa, B.C.: The Smithers and Telkwa Christian School Society will be needing: 1 remedial and 1 primary teacher for the Elementary School, and a principal and teachers for English, French and business Education for the High School in September, 1979. Please contact: Glen Ewald, principal, Box 2117, Smithers, B.C. V0J 2N0. Telephone: 604-847-2186.

Lethbridge: Immanuel Christian School in Lethbridge, Alta. requires teachers in the following areas:
1. Junior/Senior High Music. This position invites the teaching of general music plus 2 sections of band.
2. Junior/Senior High Mathematics.
3. Elementary.

Send all letters of inquiry to: Mr. H. Konynenbelt, principal, 802 6th Ave. N., Lethbridge, Alta. T1H 1Z1. Phone 1-403-328-4783 (School) or 1-403-328-7195 (Home).

Nigeria is calling!

The Nigerian Government is seeking teachers and has asked missions to help in recruitment. Christian Reformed World Missions has established an Associate Missionary Program and desires to place 15 committed Christian teachers in Nigeria NOW. **INTERESTED?**

Write for details and application to:
Personnel Secretary
Christian Reformed World Missions
2850 Kalamazoo Ave., S.E.
Grand Rapids, MI. 49560

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Attention Young Adults!

Join with other Young Adults in Ontario for the first Young Adults **"DAY RALLY"**! The Hamilton Christian Young Adults is sponsoring the Day Rally, **BUILDING UP ONE ANOTHER"** to be held in the Immanuel Christian Reformed Church, Hamilton on **May 26th.** For information or registration contact:

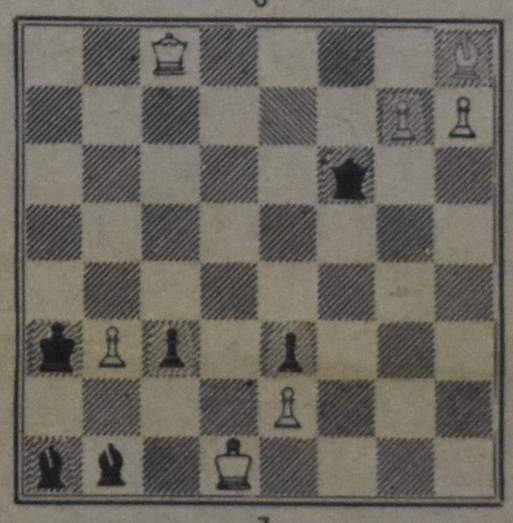
Anne DeVries — 210 Victoria N., Hamilton, Ont.
or
Nelly Ellens - 2641 King St. E., Apt. 213, Hamilton, Ont.

editor: Pete Layer

LET'S PLAY CHESS

A COMPOSED ENDING

C.M. Bent, Great Britain,
1970
6



7
White Wins

Mr. Bent has composed hundreds of problems and endings with many of them obtaining prizes. One of his endings is shown above. It is sufficient to prove that White can win, without actually mating Black. This may be an impossible task. Have you ever seen a caption under a chess diagram with all the pieces in their original places, stating: "White to play and win"? Variations that leave no doubt about the outcome increases the quality of the ending. Look closely at what Black can do. 1. . . , Q-B8 mate! or 1. . . , P-B7 ch. and mate a few moves later. So; 1. Q-B8 ch., K-R7! The reason for this move will become obvious a little later on. 2. QxQ. Black has not lost yet for: 2. –, P-B7 ch. saves the day. 3. K-B1, BxQ threatening 4. . . , B-N7 mate. White must promote his pawn. If 4. P-N8/Q? then, B-N7 ch., 5. BxB and stalemate results. Promotion to Knight or Bishop leads to a loss after 4 . . . , BxB and 5. . . , B-N7 mate. So; 4. P-N8/R, B-K2 (threatening 5. B-R6 check) 5. R-R8 ch., KxP; 6. R-N8 check and 7. B-N2 will dissipate all of black's mating threats and leave White enough material to win. Good concise play and a pawn promotion to a minor piece contribute positively to this ending while the obvious Black threats sometimes make it seem White is forced to win!

CALENDAR of EVENTS

Feb. 17 Andre Knevel Organ Concert, Central Presbyterian Church, Charlton St., Hamilton, Ont. at 8:15 p.m.

Feb. 17 The Women's Guild of the Hamilton District Christian High School in the gym at 8 p.m.

Mar. 2-4 Friday, March 2 to Sunday, March 4 the Ontario campus ministers of the Christian Reformed Church are sponsoring a winter retreat for students at Intervarsity Pioneer Camp at Port Sidney, Ont. Theme is "How to Read the Bible." Registration forms can be obtained from the campus ministers.

The Ambassadors in Concert
March 10, Maranatha Chr. Ref. Church, St. Catharines, at 8:15 p.m. March 31, Cambridge (place to be announced). April 14, with the Salvation Army band and chorus in Hamilton Place, Hamilton, 8:00 p.m.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Feb. 23	Feb. 21	Feb. 19 (noon)	Feb. 16 (noon)
Mar. 2	Feb. 28	Feb. 26 (noon)	Feb. 23 (noon)
Mar. 9	Mar. 7	Mar. 5 (noon)	Mar. 2 (noon)

Books

Christian soldiers in review

God's Army by Cyril Barnes; published by David C. Cook Publishing Co., Elgin, Illinois, 1978; 128 pages; paperback; price $3.95. Reviewed by Rev. John Bolt, Toronto, Ont.

From the small beginning of William Booth's tent-meetings in Whitechapel, England, in the summer of 1865, the Salvation Army has grown to become a world-wide compassionate ministry of war against sin, poverty, sickness, and evil.

This commemorative and very readable book by Salvation Army officer, Lieut. Col. Cyril Barnes, recalls the origins, history, goals, accomplishments, distinctive doctrines, and methods of the Army and gives a clear portrait, by means of numerous photographs and prints, of Army life and work throughout the world.

While we may not wish to use the Army as a model for a **Reformed** witness in society, it does provide us with a genuine and important example of how to minister to the whole man, body and soul. In the Army, evangelism and social concern are not divorced from one another as is so often the case in liberalism and fundamentalism alike.

This book is thus an impressive testimony to a dedicated group of Christians who take seriously the Lord's commission to preach to and reach men. Reading it is a genuine inspiration. And the price is right, making it a nice gift.

Packaging Bible stories can affect their content

God's Special People; The Life of Jesus; Stories Jesus Told by Margaret Ralph; illustrated by Gordon King; published by David C. Cook Publishing Co., $2.95. Reviewed by Harry der Nederlanden, St. Catharines, Ont.

David C. Cook Publishing has come out with three attractively packaged Bible story books. They are tall, narrow volumes (5" x 10") with a well-drawn illustration on every two-page spread. The drawings are realistic and have an expressive, lively line and bright acrylic colors. Many people will be tempted to buy the books just for the illustrations.

The text adheres closely to the Biblical text with the vocabulary geared to children, of course. An eight or nine year old child should be able to read the stories without any trouble.

Although the pages are not numbered, each volume contains twenty-eight pages, and each two-page spread is about equally divided between illustration and text. This means that in the Old Testament volume, titled **God's Special People**, the ten stories selected are told in some fourteen small pages. The story of Abraham is told in about one page, less than 250 words. When you consider how unadorned the Biblical account itself is, this is quite a feat; some ten substantial chapters reduced to one page. This makes for such brevity and generalization that there is no room for detail and little opportunity to exploit the story interest that exists in the original. Moses gets a little more space, but see what such compression does to the story of the ten plagues:

"God made many bad things happen to the people of Egypt. But still the king would not let God's people go.

Then the oldest child in every Egyptian house died. The king sent for Moses. 'Take your people away,' he said."

The New Testament volumes, **The Life of Jesus** and **Stories Jesus Told** do not suffer from abbreviation to the same extent. Nevertheless, they raise similar questions. The only way that **The Life of Jesus** can be told in fourteen pages of print is to select representative episodes. It is tempting to deduce a christology from the writer's choice, but this would perhaps not be fair. The booklet does not really pretend to provide a summary of the Gospels, as the companion volume, **Stories Jesus Told**, shows. Still, the question remains: why these episodes, why these parables?

Where do these books fit in? They are neither a children's story Bible nor stories singled out for deeper elaboration than a story Bible would permit. Again the temptation returns to view the books as precise or brief overviews of what is essential in Scripture. This may not have been done purposely. Perhaps the publisher was merely looking for another way to package the Biblical material.

Here we see that even such a seemingly neutral matter as how to package the Bible stories raises principial questions. The stories themselves I would characterize as studiously non-denominational. This may in part be due to the fact that in most cases there is no room to do anything more than give a skeletal outline of the story. **God's Special People**, for example, almost loses sight of God's special people — Israel — to shine the spotlight on ten Bible heroes, abstracted from the role they play in the larger history except as it relates to them personally.

In other words, such books as these must be used judiciously and carefully. Read alongside of a more complete Bible storybook or a standard Bible to give them their context, they might well be used to encourage young Bible readers. By themselves, however, I do not think they do what a retelling of Bible stories for children should do, namely, enhance the child's understanding of Scripture. In fact, they may do the opposite.

Christian values through children's fiction

The Mystery of Old Abe by W.G. Vandehulst; published by Paideia Press, 1978; Price $3.95. Reviewed by May Drost.

This is a children's story about an old man who nurses a secret grief, and who is, consequently, misunderstood and feared by the people of his village. The children especially mock and torment him. He finally comes to terms with his grief and anger in such a way that the other villagers come to understand and respect him.

Many children to whom I've talked like the book, although by literary standards there are flaws. It contains a good deal of melodrama; the incidents are farfetched; the psychologizing about the old man's feelings must be tiresome especially for North American children who want lots of action, not psychological development. (The title chosen for the translation seems to take note of this fact.)

The main character is an old man, and only intermittently is a child's point of view given. This too might present a barrier for children who want to read either about their peers or their heroes. Yet it is in the presentation of an old man's sorrows that the book has value. Children must learn to see beyond themselves; they must learn thoughtfulness and compassion at least partly by walking in someone else's shoes. The book provides this vicarious experience for them.

At the same time it is of value in its presentation of children who, though thoughtless, have a healthy, Biblically-informed conscience, and know how to pray — not for a way out of trouble, but for a pure heart.

The book is a translation and has the flaws and something of the artificial ring that translations of fiction often suffer from. For example, the Dutch names have been Anglicized. This creates a discrepancy between the characters and the setting so that both, instead of being typically and colourfully Dutch, are not recognizable as either Dutch or Canadian. (The books of Meindert DeJong would serve as a good model here.) Some sentence errors will, doubtless, be corrected in subsequent printings.

Know your religious freedoms and utilize them

Religious Freedom on Trial by O. Carroll Arnold; published by Judson Press, Valley Forge, Penna, USA, 1978 (G.R. Welch, Canada); 112 pages; index. Reviewed by Walfred Peterson, Calvin College.

Much is covered in this brief paperback, including the history of American church-state relations, the formulation of the First Amendment's twin religion clauses, a sample of key Supreme Court decisions interpreting those clauses, an effort to ferret out the principles of law explicitly and implicitly found in those decisions, an appeal for more generous aid to church-related schools as a function of free religion, a discussion of the free conscience and abortion, and an essay encouraging the reader to expand his or her view of free religion and to exercise that freedom more vigorously. It both analyzes and advocates.

The author has respectable command of the subject. His reading is wide, his analysis convincing and his writing effective. Therefore, the book can serve as an excellent general introduction to this topic — a topic sadly neglected in most American religious circles.

The autnor views all of life as subject to religious demands. His stance concerning church-state relations is prophetic. And he expects the Christian to assume the same posture.

If I have one complaint, it relates to the breadth of the use of "religious freedom" when discussing American law. It covers so much, that it seems to cover all. A legal term that means everything tends to mean nothing. Other freedoms — assembly, speech, press, privacy, property, equal protection and due process — serve to augment religious liberty and to properly limit what might be the excessive sweep of its range. The author recognizes this, but often forgets it.

One great strength of the book is its willingness to concede that simple answers are often wrong and that the claims of freedom by different people (e.g. husband and wife concerning abortion) are often flatly contradictory. Religious freedom has its problems and its prices.

Finding real Christianity in our age of confusion

The Believer's Experience by Errol Hulse
$5.75

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Supplementary Reading:

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Knowing God $3.50
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